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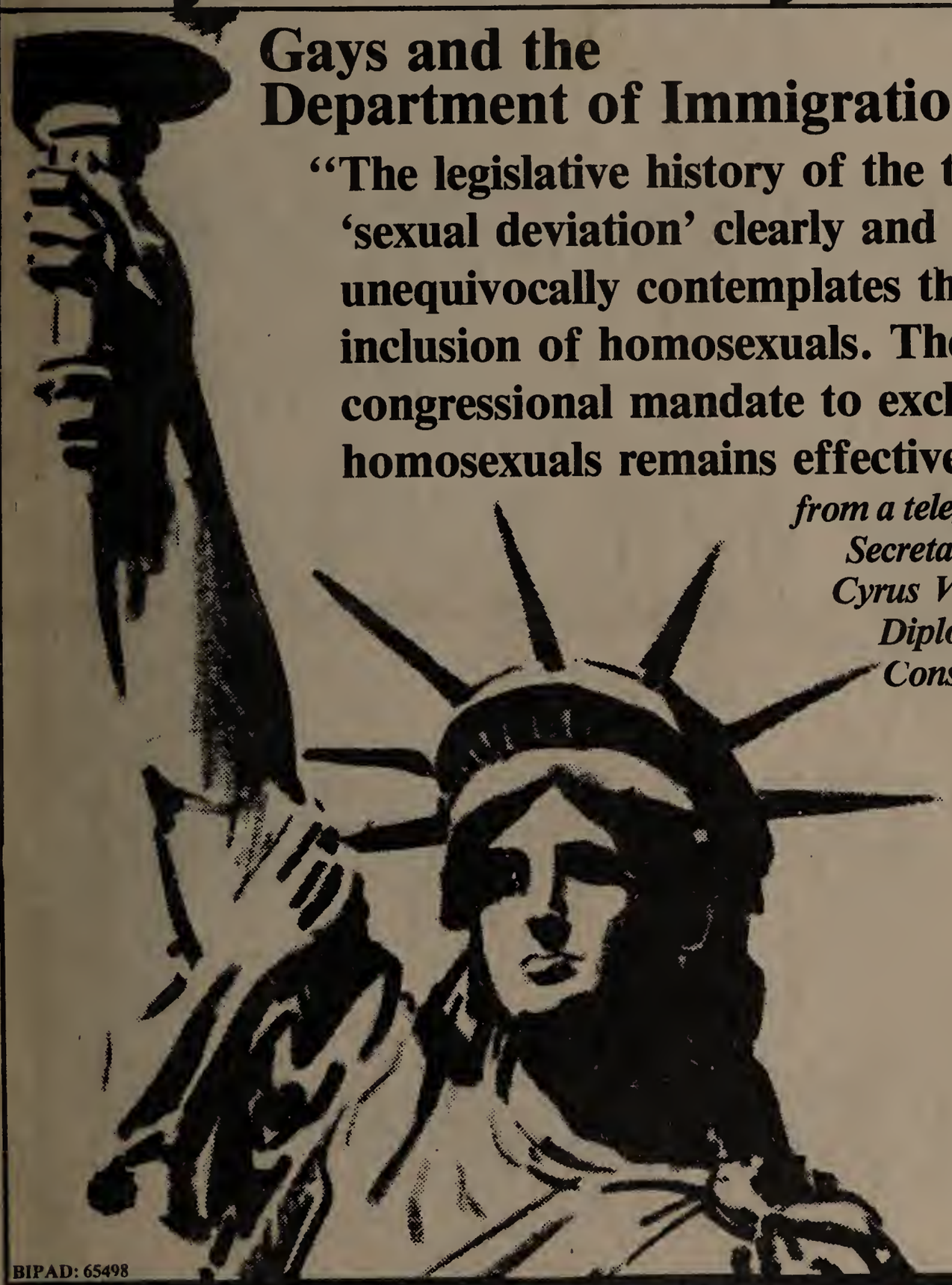
GayCommunityNews

Gays and the Department of Immigration:

"The legislative history of the term 'sexual deviation' clearly and unequivocally contemplates the inclusion of homosexuals. The congressional mandate to exclude homosexuals remains effective."

from a telegram from Secretary of State Cyrus Vance to all Diplomatic and Consular Posts.



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GayCommunityNews

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Ruling by Justice Dept. Would Force Exclusion of Suspected Gay Foreigners

Compiled by Maida Tilchen

WASHINGTON, DC — The Justice Department has ruled that the U.S. Immigration and Naturalization Service must enforce a statutory ban on the entrance of gay aliens into the United States. The ruling came in a confidential memo from John H. Harmon, Assistant Attorney General for the Office of Legal Counsel, to David Crosland, Acting Commissioner of the Immigration and Naturalization Service (INS). Harmor's office acts as lawyer for the Attorney General. When there is no court ruling to the contrary, his opinions are binding on the Executive branch of the federal government.

The exclusion of gay aliens is based on the 1952 Immigration and Nationality Act which barred "persons afflicted with psychopathic personality." In 1965, this act was amended to include "sexual deviation" as an additional ground for exclusion. Last August, the Surgeon General ruled that doctors of the Public Health Service (PHS) would no longer examine prospective visitors to the U.S. to determine if they were gay, because he felt that homosexuality was no longer a "mental disease or defect." Two weeks later, INS established a policy which allows suspected gay people to be "paroled" into the country until the legal issues are resolved. Despite that decision, there have been several cases since then in which lesbians and gay men have been harassed, detained, and/or refused entry into the U.S. Harmon stated that "Congress considered homosexuality a disease" at the time it passed the 1952 act, and that "not a word in the statute or its history suggests a Congressional intent that the Surgeon General be empowered in the future to eliminate homosexuality as a ground for exclusion by declaring his disagreement with Congress's determination." Eighteen members of Congress have signed a letter suggesting that the INS change its policy "in light of changing facts and societal values without regard to court decisions or legislative history," but Harmon completely rejected that possibility.

It appears that INS border officers will continue to probe foreign visitors to the U.S. about their sexuality if they are suspected of being gay. National Gay Task Force (NGTF) Co-Executive Directors Charles F. Brydon and Lucia Valeska issued a statement saying "We are prepared to pursue a variety of options from negotiations to litigation to prevent the government from instigating a 'Peeping Tom' operation at our border. The new opinion of the Justice Department will not only revive an exclusion aimed at barring homosexuals, but pave the way for an expanded authority for INS border officers to probe into any foreign visitor's sex life in order to label that person as a sexual deviate. We are going to do our best to see that the legalistic view of the Office of Legal Counsel of the Justice Department never sees the light of enforcement."

NGTF is meeting on Jan. 2 with John H. Schenefield, Acting Associate Attorney General, to discuss the opinion of the office of Legal Counsel and to present a memorandum now being prepared by NGTF's attorneys, Gay Rights Advocates of San Francisco. If Schenefield rejects the NGTF recommendations and is unable to offer an acceptable alternative resolution of the matter, NGTF will consider other legal options such as getting a court order reversing the Office of Legal Counsel opinion or an order that would compel INS officers to inquire about the private sexual behavior of every single person who enters this country. (In 1978, 168 million people entered the U.S.) NGTF also expects to approach Sen. Edward M. Kennedy (D-MA) to make his views known on this issue. Kennedy was chair of the Senate Judiciary Committee and Senate Floor Manager at the time of the 1965 amendment to the Immigration and Nationality Act. Kennedy is currently a member of the Select Commission on Immigration and Refugee Policy, which has responsibility for recommending revisions in the 1952 act.

John Tobin photo

Former INS Commissioner Leonel Castillo declared last August that INS would halt the exclusion of suspected gay aliens.

John Tobin photo

Lucia Valeska, Co-Executive Director of NGTF

"We have been acting in good faith with the Justice Department to end what is generally agreed to be an unenforceable law and we will continue with that effort as long as it proves productive," said Brydon and Valeska. "We want to note, however, that it is important for the public not to be misled by the disingenuous comment of Acting INS Commissioner David Crosland concerning the number of persons excluded." Crosland has stated that only 31 persons were barred for all medical and psychiatric reasons from 1971 to 1978. However, "private conversations with INS officers indicate closer to 2,000 people per year" are affected, Brydon and Valeska said. The INS has a well known practice of intimidating and harassing people into withdrawing applications for entry. "The victims of this unlawful practice never surface in the numbers

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Border Officers Detain Mexican Dress Designer

Compiled by Maida Tilchen

SAN FRANCISCO, CA — Jaime Chavez, a Mexican dress designer, was detained by U.S. immigration officials when he tried to enter the U.S. for a vacation on Dec. 29. He was stopped at San Francisco International Airport as a suspected homosexual because he was "wearing the remnants of make-up and an engagement ring" and carried a suitcase which contained dresses. He freely acknowledged being homosexual, said David Ilchert, Regional Director of the Immigration and Naturalization Service (INS). Immigration officials ordered Mexicana Airlines to detain Chavez in a hotel room overnight and to hire security guards to watch him. On Monday, Dec. 31, immigration officials agreed to let Chavez stay in the U.S. for his two-week vacation, following what Ilchert described as "an extension of the examination at the airport."

Don Knutson, Executive Director of the San-Francisco-based public interest law firm Gay Rights Advocates, will be representing Chavez in a suit to be filed Jan. 2. The multi-million dollar damage suit will charge both Mexicana Airlines and the INS with dehumanizing treatment of Chavez. Knutson feels that the case is "a terrific case, although he [Chavez] had a horrible time. He was strip-searched, locked up and held incommunicado for twenty-four hours. We expect the case to provide a vehicle for judicial determination of the legality of INS practices."

The decision of the INS to "parole" Chavez into the U.S. came about despite the Dec. 26 decision of the Justice Department that the INS must enforce a statutory ban on the admission of homosexual foreigners into the United States. Knutson told *GCN* of his opposition to the "parole" policy of INS, which often involves harassment of suspected lesbian or gay aliens before they are permitted entry under the "parole." With an eye to stopping such harassment, Knutson said, "We want a court order that INS officials have no authority to ask questions."

Judge Upholds Prostitution Law

SAN DIEGO, CA — Superior Court Judge Edward T. Butler has upheld the traditional meaning of the term "houses of ill fame" to refer to houses of prostitution, thus bringing an end to a year-long campaign by city prosecutors to include peep shows under the "ill fame" provision of the law. Butler's action came after attorneys for operators of peep shows and adult theaters filed a petition requesting that the traditional interpretation of the 1852 statute be upheld to refer exclusively to prostitution.

Arguing that operators of adult theaters and peep shows were not doing enough to prevent lewd conduct on their premises, the prosecution urged the inclusion of lewd conduct in the "ill fame" provision. Tom Homann, attorney for the owners and operators, described claims by the City [illegible] peep shows are today's "houses of ill fame," a "completely unprecedented interpretation" of the law.

Homann explained that the law had previously been applied to tents, houseboats, and taxi cabs, but in case history over the past 120 years, the element of sex for money — prostitution — was always present in cases involving "houses of ill fame." Deputy City Attorney Raymond Monce, however, said in a brief that "the house of ill fame in yesteryear may have meant only a whorehouse, but the legislative intent was to provide prescriptions against and punishments for those who would batten and grow fat upon the weaknesses of others." Two municipal court judges previously agreed with the prosecution contention.

In June, a bookstore owner, Anthony Monaco, and its opera-

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Ousted Army Private Charged With Slaying of Roommate

Compiled by Maida Tilchen

SEATTLE, WA — A gay man was shot to death recently while walking across the University of Washington campus in Seattle. His roommate, also gay, has been charged with the murder. Larry Duane Duerksen was shot three times at close range with a .32 caliber weapon at about 7:20 p.m. on Dec. 14. He died shortly afterward at Harborview Medical Center, having sustained wounds in the head and arms.

Duerksen's roommate, Roger Cutsinger, was charged with the murder on Dec. 31, and is currently being held on $250,000 bond. Cutsinger claims he was home alone at the time of the murder. He also told police that he had purchased a .32 caliber weapon the day of the shooting, but that he had thrown it off a bridge before the shooting. Taxi company records indicate that a cab picked up a man at Cutsinger's apartment at 7:12 p.m. and took him to the bridge. The cab driver reported that the rider was very excited. Cutsinger is also reported to have purchased a $5,000 life insurance policy for Duerksen on Dec. 7, a week before the murder.

Cutsinger is a former U.S. Army private who has been fighting for reinstatement since being discharged for being gay. He had been planning a speaking tour with Leonard Matlovitch which he has cancelled since the murder. He is also reported to have plans to become a tennis pro.

Roger Cutsinger is pictured as he left an Army discharge hearing last fall.

Duerksen had been receiving threatening phone calls for several months, and someone had screamed his name outside his apartment building one night. A dead pigeon was also found on his doorstep. Although Duerksen changed his phone number to an unlisted one, the calls continued. Cutsinger claims that the calls continued after Duerksen's death. The calls involved derogatory threats about Duerksen's gayness.

Cutsinger refused to take a polygraph test and stated to *Seattle Gay News*, before being arrested for the murder, that "I hired one of the best lawyers in town because this is a serious offense. And I told my lawyer that I know I didn't do it — and if I end up going to jail for something I didn't do then I want the gas chamber because I couldn't live in jail knowing I was there for something I didn't do."

Duerksen had lived in Seattle for nine months and was employed at the University of Washington library. His murder was the first homicide on that campus for five years. As of this writing, the gay community in Seattle had no plans to respond to the murder or to Cutsinger's arraignment, according to a *Seattle Gay News* staff person.

News Notes

quote of the week

"What is it, then, that makes homosexuals tend to sympathize with revolutionary causes and to find in espionage a congenial profession? No doubt, psychiatrists' case-books shed light on this, but just common sense suggests that the same gifts which make homosexuals often accomplished actors equip them for spying, which is a kind of acting, while their inevitable exclusion from the satisfaction of parenthood gives them a grudge against society, and therefore an instinctive sympathy with efforts to overthrow it."

—Essayist Malcolm Muggeridge, author of a recent *Time* magazine essay in which he discoursed upon the British espionage affair involving Sir Anthony Blunt.

kennedy campaign forms women's group

BOSTON, MA — The Massachusetts Kennedy for President Committee has announced the formation of a Women's Advisory Committee which will make recommendations on issues of concern to women. The Committee is comprised of 60 "prominent Massachusetts women," according to a press release from Kennedy's campaign headquarters, and will be chaired by Nancy Korman of Newton, MA.

Korman, a former vice-president of Americans for Democratic Action and a partner in a public relations firm owned and operated by women, said she expects the Committee to "take a strong role" in Kennedy's Massachusetts campaign. The group, representing "a broad spectrum of women from business, labor, the arts, and public service," is planning a February fundraising event and is recruiting women across the Commonwealth.

For additional information, contact the Kennedy for President Committee, 53 State St., Suite 845, Boston, MA 02109, or call (617) 973-4200.

brown names lesbian to aging panel

SACRAMENTO, CA — Ivy Bottini, 53, an open lesbian who serves on the board of trustees of Friends of the Gay Community Services Center in Los Angeles, has ben named by Gov. Edmund G. Brown, Jr. (D-CA) to the California commission on Aging. Bottini describes herself as "a public speaker in feminist and lesbian/gay issues." She has worked as an artist and a professional comic and now sells real estate.

Bottini is the second openly gay person to be named to state posts by Brown in recent months. In September, Stephen M. Lachs was appointed to the Los Angeles Superior Court (see *GCN*, Vol. 7, No. 11).

mormon requests excommunication

DENVER, CO — Protesting the Mormon Church's excommunication of Equal Rights Amendment (ERA) supporter Sonia Johnson, a Denver woman, Leanne Boyd, who also supports the ERA, has asked the elders of the church to excommunicate her as well. Boyd's bishop, Don Healey, said he was "very unhappy" to receive her letter and that church officials would meet with her to attempt to "change her mind."

In a letter to Healey, Boyd gave 18 reasons why she cannot accept Mormon doctrine and said that the thing which most "angered and dismayed" her was the excommunication of Johnson, who founded Mormons for ERA. (A Mormon spokesperson said recently that Johnson was excommunicated not for her position in support of the ERA, but because of personal attacks on church leaders and misrepresentation of the church's stand against the ERA. The Mormon First Presidency has urged church members to work for the amendment's defeat.)

Boyd said, "If these men [church officers who presided at Johnson's church hearing] insist on bringing personal political prejudices into an otherwise religious question, they say they have the authority of God, but my final authority is God. No one human being has the right to judge me. But in the Mormon church, they expect you to accept everything and propagate it."

gay film entries sought

SAN FRANCISCO, CA — Frameline,a non-profit gay film collective, will be accepting entries this Spring for the Fourth Annual San Francisco Gay Film Festival to be screened during Gay Pride Week in June 1980.

The Festival has been established by Frameline as a non-competitive showcase for films by and about gay people. Last year's event included a wide variety of films from across the nation.

For applications or more information regarding this year's Festival, write Frameline, 330 Grove Street, San Francisco, CA 94114. Entries will not be limited in length or format.

register now for delegate selection

BOSTON, MA — State Sen. Chet Atkins, chair of the Massachusetts Democratic State Committee, has announced that the Democratic National Committee has approved the state's delegate selection plan for the 1980 Democratic Presidential Nominating Convention.

Atkins emphasized that anyone wishing to become a delegate or an alternate to the convention must file a written statement of candidacy with the Democratic State Committee not later than Feb. 4. The statement must include an indication of "candidate preference or uncommitted, a pledge of loyalty to that candidate for at least the first convention ballot, and specification of the Congressional District in which the prospective delegate or alternate is a registered Democrat." The Democratic State Committee is located at 11 Beacon St., Room 317, Boston, MA 02018.

Potential delegates for each presidential candidate will be selected at Congressional District caucuses scheduled for Feb. 10. Final delegates will be selected "in proportion to the ammount of the vote received by each presidential candidate at the March 4 primary."

A statement issued by Atkins' office declared that, "with 111 delegates, the Massachusetts delegation will be the ninth largest at the New York Convention. Because of its early date, the Massachusetts primary is expected to play an important role in next year's presidential sweepstakes."

ngtf protests abc's *homosexuals*

NEW YORK, NY — The National Gay Task Force (NGTF) has responded to the Dec. 18 airing of *ABC News Close-Up: Homosexuals*, stating that, "While community response to the program has been mixed, the overwhelming reaction that we have received has been negative."

In a prepared statement, NGTF said the documentary is being protested for several reasons, among them that, "through editorialized content," the film "claims to represent a genuine summary portrait of lesbian and gay life in America," which renders it "harmful and misleading"; that lesbians are under-represented in the film; that "the major portion of the film is devoted to the personal agony suffered by a small number of documentary subjects"; the feeling that "the film belabors our suffering to the near total exclusion of experiences of pride and power in gay identity," thereby reinforcing the stereotype that "gay life" is sad and lonely; and because the producer agreed to permit representatives of NGTF to preview the program before it was aired and later allegedly reneged on that agreement.

NGTF Co-Executive Directors Lucia Valeska and Charles F. Brydon made it clear that they did not "in any way want to condemn the courageous contribution made by those lesbians and gay men who were willing to share their stories with the producers and viewers. However,they said, "The experience teaches all of us a hard lesson. Although we must risk unfair treatment at the hands of a much needed, theoretically unbiased non-gay media, we must also scrutinize and gain control over the uses and product of our energy, openness and courage, which in this case resulted in a portrait of gay people which at best evokes a tainted kind of sympathy."

Citing the alleged abrogation of ABC's agreement with NGTF, Valeska and Brydon urged that "the lesbian and gay community should exercise extreme caution in all contacts with ABC News."

aroostook lambda debuts

CARIBOU, ME — A new organization has been formed by members of the lesbian and gay male community of Northern Maine and Western New Brunswick. Known as Aroostook Lambda, it hopes to provide a focus for rural lesbians and gay men to meet and gain mutual support. Aroostook Lambda may be contacted at P.O. Box 990, Caribou, ME 04736.

eat well for better health

BOSTON, MA — Do you need professional counseling on eating habits? Do you have questions about your choices of foods, or have you been told by your physician to visit a nutritionist? If your answer to any of these questions is yes, you might want to take advantage of a cost-free nutrition counseling program being offered by the Fenway Community Health Center with the assistance of New England Deaconess Hospital.

Persons involved in the program will meet weekly with a professional nutritionist who will answer questions and provide any necessary referrals. Counseling is done on an individual basis by appointment as part of the Health Center's community health awareness effort.

For information, contact the Fenway Community Health Center, 16 Haviland St., Boston, MA 02115, or call (617) 267-7573.

achievement awards announced

LOS ANGELES, CA — The Gay Academic Union (GAU) and the Whitman-Brooks Foundation have announced the recipients of their 1979 Achievement Awards, which are given on the basis of outstanding accomplishment and service to the gay community. The awards were presented to most recipients at a sold-out banquet at Hollywood's Circus Disco.

Awards presented by GAU went to Abigail Van Buren (Humanitarian Award); Meg Christian (Performing Arts Award); Christopher Isherwood (Literature Award); Letitia Anne Peplau, Susan Cochran, Karen Rook, and Christine Padesky of the UCLA Psychology Dept. (E.C. Hooker Research Award); Paul Cadmus (Fine Arts Award); and Vivienne Cass (Theory Development Award). Barbara Gittings and California Gov. Jerry Brown were given Special Recognition Awards, and GAU's President's Award was given to Don Knutson, Executive Director of Gay Rights Advocates. Betty Berzon was awarded both the Founder's Award (from GAU/Los Angeles) and the Whitman-Brooks Trustees' Award for Outstanding Achievement.

women and law conference set

SAN FRANCISCO, CA — The 11th National Conference on Women and the Law will be held Feb. 28 -March 2 at the San Francisco Civic Center. It will provide an opportunity for students, legal workers, lawyers, and community workers to share ideas and expertise on the issues currently confronted by the women's movement.

The conference will include some 160 workshops covering such topics as abortion, employment discrimination, lesbian rights, domestic relations, the impact of the legal system on women of color, violence against women, women in the criminal justice system, health care, and the Equal Rights Amendment. Registration deadline is Jan. 25, 1980.

To register or to obtain additional information, contact the 11th National Conference on Women and the Law, Golden Gate University, 536 Mission St., San Francisco, CA 94105, or call (415) 442-7258.

gay switchboard celebrates

NEW YORK, NY — The Gay Switchboard of New York, Inc., will begin its 9th year of service to the metropolitan area's gay and lesbian community on Jan. 12. The more than 80 trained volunteers are handling more than 60,000 calls per year, a 100% increase over last year.

In 1979, the Switchboard played a particularly important role as the communications center for the gay community during the filming of the controversial movie *Cruising*. During that period, almost 500 calls a day were beng logged.

Gay Switchboard of New York is the oldest continuously operating gay and lesbian helpline in the country. It is New York's oldest gay and lesbian service organization. Since government and private foundation grants are almost non-existent for gay organizations in New York City, the Switchboard relies solely on private contributions. Hours of operation are from noon to midnight, daily. The number is (212) 777-1800.

lesbian resigns from church council

SAN RAFAEL, CA — The Rev. Jane A. Spahr, a Presbyterian minister, the Executive Director of the Council of Oakland Presbyterian Churches, and a lesbian, has submitted her resignation from her Council post.

In a prepared statement, Jim Spahr, Moderator of Presbyterians for Gay Concerns, said, "It was apparent . . . that the council was unable to accept a homosexual person as its director. Had Rev. Spahr not resigned, the council probably would have dissolved itself. It was clearly and openly stated at [a December meeting] that Rev. Spahr was an extremely competent director, the only question being her homosexuality."

It is unclear how Spahr's sexuality was brought to the attention of the Council. The Moderator of the Gay Concerns group said, however, that her "coerced resignation was submitted in spite of the denominations's position that it is inappropriate to discriminate against homosexuals in public or private employment."

milwaukee gets new church

MILWAUKEE, WI — A new church serving the lesbian and gay male community and their friends is being started in Milwaukee. Known as the Agape Metropolitan Christian Church, it is open to all lesbians, gay men, and persons "who don't discriminate against gay people," according to an organizer. Services are held Sundays at 2 p.m. at the Farwell Center, 1568 N. Farwell Ave., Milwaukee.

News Analysis

San Francisco Elections: The Final Round is Over

By John Kyper

SAN FRANCISCO, CA — Seemingly, the only inevitable result of the Nov. 6 San Francisco municipal election was that the voters would have to come back on Dec. 11 for the runoff. Of the nine city-wide and district posts to be settled, only one — the seat held by Supervisor John Molinari, who ran for re-election unopposed — avoided the necessity of coming back for a second time, in a narrowed field. (The 11 supervisors serve staggered four-year terms. Six were up for re-election.) The campaign in the intervening five weeks proved to be even more intense and bitter than its prologue.

Mayor Dianne Feinstein had emerged as something of an underdog after barely finishing ahead of her principal challenger, Supervisor Quentin Kopp, by a 42 to 40 percent margin that had forced them into a runoff she had hoped to avoid. The momentum was with the more conservative Kopp, whose surprisingly strong showing had put him within striking distance of the mayor's office. (An *Examiner* pre-election poll had given Kopp only 23 percent.) The key to victory was the 10 percent collected by gay candidate David Scott, former president of the Board of Permit Appeals; and his endorsement was sought by both Feinstein and Kopp.

For much of the autumn the Mayor had been involved with a teachers' strike, compounding people's perception of her as aloof from the voters. After seeing her high-budget media campaign produce such disappointing results, Feinstein vowed election night to campaign more aggressively: "I'm going to go to the streets, the bus stops and the houses of San Francisco. I'm going to show that the Quentin Kopp of the last six weeks is not the Quentin Kopp of the last six years," she said, referring to Kopp's modifying his image to appeal to dissatisfied liberal voters. "It's clear a lot of people out there want to be listened to," she said. Taking the offensive, Feinstein was soon seen campaigning throughout the city — especially at the gay political clubs, at groups like the Unitarian Universalist Gay Caucus, and on Castro Street.

The turning point in the mayor's successful strategy to woo the gay vote came at the Nov. 20 meeting of the Harvey Milk Gay Democratic Club, when she made a dramatic apology for her remarks in the past that had offended the gay community: "I'm not always going to do it right and I'm not always going to touch you because I'm not that kind of person. Just as I've got to accept others with lackings, I ask you to accept me, for not always being what one wants all of the time. Maybe at times I have been insensitive. If I said things that the community has found offensive, or doesn't understand, I apologize." Kopp, by contrast, evaded people's persistent attempts to confront him about his remark, "tolerance yes, glorification no." Club members were unimpressed when he cited his outspoken support for Harvey Milk in his unsuccessful 1976 run for the State Assembly, voting barely to endorse Feinstein by the minimum she needed for endorsement.

Kopp's liberal pose had worn thin. He could not commit himself to appoint a gay police commissioner, as the mayor had been forced to do, because he could not afford to antagonize his right-wing supporters, like John Barbagelata. The rumor began circulating that if he won, Kopp would appoint ex-Supervisor Barbagelata, San Francisco's answer to Spiro Agnew, to be his successor in District 10. Feinstein hammered away at Kopp's long record on the Board of Supervisors, calling him "divisive" and a "chameleon," "repackaging" his image and posing as a progressive.

Photo by Rink

Harry Britt (l) and Dianne Feinstein are the only two incumbents to be returned to their offices after the Dec. 11 runoff election.

Not long afterward, David Scott announced his support for Feinstein, ten days before the runoff. Scott said he had initially desired to support Kopp over the mayor who had fired him from his appeals board post (see *GCN* Vol. 7, No. 19), but he found Feinstein closer to him in the issues of maintaining city services in the face of the budget cuts necessitated by Proposition 13, and in the full participation of gays and lesbians in city government. W.E. Barnes of the *Examiner* quoted him as calling Kopp a "papier mache progressive."

Scott's endorsement, while not necessarily delivering his vote to Feinstein, highlighted the strategic importance of the gay vote, two-thirds of which is estimated to have gone to the mayor. In District 5 Kopp improved upon his November total by about 740, while Feinstein increased hers by over 6,000. The contrast in two other heavily gay districts, 4 and 6, was similar, if less extreme. Feinstein won decisively with a margin of 15,000 votes, 54 to 46 percent.

Scott endured bitter criticism for his choice. At a political dinner shortly before the election, he encountered journalist Warren Hinckle (author of an article published in *Inquiry* magazine entitled "The Shame of San Francisco"), who screamed at him, "Fucking faggot traitor, faggot lackey of the exploiting straight community, take off your suit and parade around in a blouse like the worm faggot you are!" Scott was also accused by a Kopp aide of demanding the presidency of the Police Commission and help from Kopp in paying off his campaign debt — allegations he angrily denied. Perry George charged him with "selling the gay community down the stream of personal gain" in a vituperative column in the new Republican-owned gay biweekly *The Voice*. Scott is rumored to be planning to run for the State Senate seat currently held by Republican Milton Marks.

Such bitterness characterized the final round of this year's election campaign. A Kopp broadside accused Feinstein of evicting elderly tenants from the Hotel Carlton, which she owns. Several days later it was revealed that the pictures used had been taken at another Tenderloin hotel that had no relation to the Mayor. Kopp denied knowledge of this "error."

The incumbent district attorney and sheriff, badly humiliated by political unknowns in November, continued to thrash around in a desperate last attempt to avoid repudiation by the voters. Both were buried, by nearly identical 3-1 margins.

At a press conference D.A. Joseph Freitas exploded in a hail of obscenity when a *Chronicle* reporter asked him about his connections to People's Temple. A meeting of the Alice B. Toklas Democratic Club became the scene of a shouting match between Freitas and challenger Arlo Smitt after Freitas accused Smith's sons of ripping down his campaign posters. Such behavior led the *Chronicle* to characterize the race as a "street brawl" between two candidates who intensely disliked each other. Under fire in the gay community for his prosecution of the Dan White murder trial, Freitas attempted, unsuccessfully, to portray Smith as anti-gay because of some of his past actions as an assistant state attorney general.

Sheriff Eugene Brown's attempts at political salvation were even more pathetic. Brown had been appointed by the late Mayor George Moscone in 1977 — the only black sheriff west of the Mississippi — after Richard Hongisto had resigned to go to Cleveland. Because of his ineptitude the Berkeley *Barb* called him "Moscone's worst mistake." Jail morale was low, and there was a series of embarassing escapes early in the campaign, including that of Maurice Keenan, alleged murderer of South-of-Market gallery owner Robert Opel (see *GCN* Vol. 7, No. 7). Two jail suicides during the fall further eroded the sheriff's credibility.

Brown's opponent, Michael Hennessey, had been Hongisto's counsel and Director of Prisoner Services. He had an enthusiastic, heavily gay campaign staff, many of whom had worked for him at the county jail. When *The Advocate* incorrectly stated that he was gay, he learned of the error only after the publication sent him a letter of apology. His reaction — "This letter was silly" — was typical of the man, who had to cut his beard and put on a suit to run for the office. He celebrated his thirty-second birthday with a landslide win. Brown's campaign ended up over $20,000 in debt, after attempts to whip up right wing sentiment by evoking the spectre of a liberal "Hongisto machine" got nowhere. Hennessey was able to undercut such attacks with the endorsement of the leading conservative contender, who had been eliminated in the primary.

Supervisor Harry Britt of District 5 was the only other incumbent to survive the runoff. He owed his victory to excellent organization by the Harvey Milk Club, as well as to the mistakes of some of his opponents. Attorney Terence Hallinan was the perfect bogeyman for his argument in favor of the "gay seat" in his drive to win an electoral mandate as the successor to the late Harvey Milk.

Britt's appointment in January was clouded with charges that he had "betrayed" former Milk aide Anne Kronenberg (see *GCN* Vol. 6, No. 46), who had been the leading contender for the seat in the wake of the assassination. Others accused him of making a deal with the Mayor. In an attempt to discourage and impede the dozen other candidates who eventually ran, the Milk Club endorsed Britt in February, long before the election.

Conveniently, neither of Britt's two principal opponents was gay. (Leftist Howard Wallace attempted to become a gay alternative, but he was eclipsed by con-

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Photo by Rink

Mayor Dianne Feinstein: "Maybe at times I have been insensitive. If I said things that the community has found offensive, or doesn't understand, I apologize."

Marriage ruled invalid

Judge Refuses to Block Deportation Proceedings

LOS ANGELES, CA — A federal judge in Los Angeles has refused to block deportation proceedings against Anthony C. Sullivan, an Australian citizen who claimed the right to remain in this country as the legal spouse of Richard Adams. Sullivan married Adams in Boulder (CO) in 1975. Under law, an "immediate relative" of an American citizen is permitted to remain in this country: the term is inclusive of spouses.

In his rulings, U.S. District Court Judge Irving Hill declared the marriage license issued to Sullivan and Adams invalid. David M. Brown, attorney for the two men, had hoped that, because they were in possession of a signed marriage license, the Immigration and Naturalization Service (INS) would be forced to grant permanent residency status to Sullivan. Brown argued that for Hill to deny the legality of their marriage would deprive both Sullivan and Adams of their constitutional guarantees to equal protection under the law.

Sullivan and Adams routinely obtained the license from the office of the county clerk in Boulder, but only days later the Colorado attorney general issued an informal legal opinion in which he rejected the validity of same-sex marriages because the persons wed were not man and woman. In reviewing Colorado laws, however, Hill admitted that he could find no statute which permitted or prohibited same-sex marriages. He argued that, in references to marriage, Colorado law spoke of heterosexual spouses, and therefore it was reasonable for the court to interpret the law as intending marriages to be between persons of different sexes. Hill also noted that in 1971, the U.S. Supreme Court refused to review an appeal of a Minnesota ban on same-sex marriages.

Brown expressed disappointment with Hill's ruling, but he added that he felt there were grounds for appeal on the basis that the goverment has no compelling interest in the prohibition of marriages of persons of the same sex.

"The time may come far in the future," Hill said, when the concept of marriage may be broadened to include a relationship between individuals of the same sex, "but the time is not here yet."

A deportation hearing has been set for Sullivan on Feb. 21. An appeal of Hill's ruling and any action by INS make it likely that Sullivan will be permitted to remain in the United States under the terms of his tourist visa for at least several years more.

Gay Community News

THE GAY WEEKLY

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Community Voices

bent

Dear *GCN*,

If there is a theme that has run through all of Andrea Dworkin's writing it is "no one has suffered as much as I." Her occasional insights have always been overpowered by these feelings of anger that gradually present themselves as self pity. I do not deny the fact she has suffered as a woman, a lesbian, a jew — these sufferings are all too evident in our culture. What is unfortunate is that she seems to want a corner on the suffering market.

I, too, have seen *Bent* and my reactions were very different. Although not great theater it is a moving and intelligent — though perhaps too clearly didactic — piece of writing. At no point however did I feel that the playwright implied that male homosexuals suffered more in the camps as a historical reality. In the context of the play the characters do suffer a great deal, and suffer less when taken for jews than when taken for queers. The drama is about this *instance*. Historically jews — and many, many other groups — suffered greatly. Rarely do we ever hear of the sufferings of the homosexuals in the camps; if *Bent* has no other purpose it forces us (and the straight audience) to think about that. And not at the expense of others.

I suspect that Andrea Dworkin's anger comes not from feeling slighted as a jew or a woman, but rather at having to face the fact that she is not the only one who suffers. As a woman, and a jew, I feel that discussing the play in the terms Dworkin does raises the false issue of "I'm more oppressed than you." It is a disservice to everyone involved.

Yours,
Sandy Gold
Cambridge, MA

rainbows

Dear Friends:

For the past two or three weeks, I have been talking to deaf audience members who went to Holly Near Concert Wednesday night, Nov. 28th. I wanted to know what they thought, how they felt, what their reactions were, etc. about the concert. Most of them are gays, some of them are not. Straight friends thought it was wonderful, full of spirit and the gay community had lots of support and lots of warmth.

I thought you would like to know what my deaf gay friends (all women except for one man!) shared with me . . .

One person said: "let me know when there is another interpreted concert!"

Another said, . . . "so many women! all gays! where do they come from?"

One member said . . . "Holly sang about lesbians and gays! What would the straight people say about it!" (She didn't realize that Holly is gay and the concert was a women's concert even though it was for an anti-nuclear power project.)

One said . . . "are the gay women open? Out of the closet? What would the deaf community say about it?" (The teachers/administration of deaf schools or deaf programs attended and of course, they recognized each other — they worried about their reputation — I told them that they are safe with all of us — it took some time to convince them.)

One said . . . "I don't understand what Helen or Holly said about nuclear power and I wanted to learn/understand more."

One said . . . "beautiful, beautiful, Susan did a good interpreting job! Tell me more about her!"

One said . . . "even though I didn't understand all the songs (she understood the signs but not the meanings) I want to see another one like this soon."

One said . . . "I wish they could do some mimes regarding the songs to give more meanings."

I counted the deaf audience members and there were 21. I also counted the hearing people who are involved with the deaf community — about 100 of them. Everyone was so glad that I told them about the concert. I pushed them hard to buy the tickets, now they'll trust me again next time! (Thank Goodness!) During the concert, I was interrupted by deaf people asking me many questions. I did not mind answering their questions because I know it was their first time to see so many new things. It is important for me to know that deaf gay people feel comfortable and safe. It made me so happy to see them enjoying the concert and thinking about their gay life.

Right now, I am thinking about setting up an organization of gay deaf people. They need lots of support and encouragement. In the United States, we have about 16 National Rainbow Societies of the Deaf and for deaf gay people; Massachusetts doesn't have one. I'll wait for the right time to come and I'll roll up my sleeves to work on this project. I hope I'll get support from all of you!

My friend told me about her idea of having a workshop with Helen Caldicott so that deaf people could come and learn more about nuclear power. I thought it was wonderful and it may be a good reunion especially for deaf people. I'll send more information about it in the near future to this paper . . .

Have nice holidays . . . Warmth . . . from
Nancy V. Becker
Boston, MA

on dworkin

To the Editors:

The most upsetting aspect of Andrea Dworkin's open letter (*GCN*, 12/22/79) to Martin Sherman is not the ignorance, not the bigotry, not even the misstatements and distortions of fact. It is the intensity and ugliness of her hatred. While it is not clear whom she hates more, males, gay males, or Jewish gay males, it is very clear that she hates.

Like so many bigots, it is necessary for her to deny the reality of someone else's suffering so as to affirm her own. Twelve million were killed in the concentration camps. Four to six million of those were Jews. To denigrate the suffering of a significant part of the remainder by saying they are ". . . glorified because they love cock, suffering so much because they are deprived of it" is, at the very least, obscene.

Ms. Dworkin characterizes herself as a lesbian, a Jew, and as a woman as if these characteristics qualify her to fling out her hatred like manure in a field. Her use of these characteristics only shows that like so many who are oppressed, it is necessary for her to have someone to despise. She has chosen men, gay men, and Jewish gay men.

I hope to teach a course next year in the rhetoric of prejudice in general and homophobia in particular. Ms. Dworkin's letter will be required reading.

Sincerely,
A. D. Martin
New York, NY

ramon rivera

We, as members of the gay community in the New Bedford area, protest the recent trial and sentencing of Ramon Rivera. Second only to the injustice of the judicial system is the sensationalism and bias of the *Standard Times'* coverage of the event.

How a man can cold bloodedly, with malice of forethought, murder one woman, attempt to murder two others and shoot yet another, his own wife, and be eligible for parole in two years is beyond all reasoning and fairness. Ramon Rivera is already a "free man" on the work release program.

Is Judge Wagner trying to set a precedent for all angry husbands? The fact of the matter is that Ramon Rivera committed premeditated, violent, aggressive crimes and should have been sentenced as such. Instead the sexual preference of the four women he shot was put on trial. The jury's and Judge Wagner's extremely lenient charges and sentencing opens up a myriad of questions. Is our judicial system telling our community it's alright to shoot and murder people because you feel you have a reason or is it just ok to kill homosexuals? Is the purpose of our courtrooms to humiliate the victims of crimes?

Ramon Rivera was described as being a "proud, family man" by the *Standard Times* despite the fact that they also stated one of the women he shot had been his lover for ten years. How is it a killer in the community is "a pillar in the community" as reported by the *Standard Times*? The *Standard Times* created a martyr out of a murderer. Their sexist and sensational journalism is inexcusable.

And yes, Judge Wagner, there were two crimes committed and two guilty parties, but not the two you referred to, the one of Ramon Rivera, and the one of his wife's chosen life style. The crimes were those of Ramon Rivera's actions and the crime of injustice displayed in the courtroom.

Theoretically, in our system, an individual is supposed to be tried for their crime, not the motives or victims. If those four women who were shot had been four suburban housewives we wonder if the same process of law would have been followed.

Legally, it is all over, but the emotional turmoil and trauma will be with many of us for a long time. Unfortunately, those being punished committed no crimes. The Rivera children will have to live with this for the rest of their lives. The victims of the crimes will have to live with the fact of that frightening ordeal the night of the shootings and those humiliating, frustrating days in the courtroom.

For those of us in the gay community in New Bedford we not only have to contend with the loss of a kind, dear friend but also with our long standing fear of the legal system. The trial has only reinforced our beliefs and idea that we are not protected under the law. The repercussions of that reality can be dangerous and far reaching, not only to the gay community, but also to all minorities, people with differing political beliefs, to women, to the poor and to the black population in the New Bedford community.

Pam White
Gay Women's Support Group
New Bedford, MA

jerry brown

Dear *GCN*,

I was happy to read the thoughtful and very political response by Court Prentice (*GCN* 12/1/79) to my earlier letter about Jerry Brown. Prentice's letter, however, reveals a misunderstanding not only of California's Prop 13, but of several aspects of my own political views and those of my organization, the Revolutionary Socialist League.

First, I maintain, without hesitation, that Jerry Brown *is* an enemy of gay people. Prentice himself presents a good motivation for this view, in describing Brown's opportunist maneuvering around the issue of Proposition 13. For months in early 1978 Brown spoke vigorously against Prop 13 and the economic disaster it represented for poor people in California. But when the passage of Prop 13 became assured, Brown abruptly switched his line. Not just to quietly obey and enforce the law which, as governor, he might feel obliged to do. No! Jerry Brown has become the most vocal supporter and advocate of "govcrnmental austerity", which means drastic cuts in social services, wage freezes, lay-offs, and morc.

If Brown is capable of such a political somersault around Prop 13, why should we trust all his self-righteous pronouncements about supporting gay rights? Do you really think he cares more about us than about his political future? Do you think he won't jump equally far to the right on the gay issue if faced with a large and successful "grass-roots" anti-gay movement?

Jerry Brown is our enemy precisely because he is able to fool people into thinking that he — a capitalist politician not qualitatively different than Reagan, Nixon, Kennedy or Carter — is really our friend. In the process he wins our votes. And we get a knife in the back.

Secondly, the view expressed by Prentice that Brown's economic policies (like Prop 13) don't oppress gays is naive to the point of blindness. In fact one can only hold such a view if one bclieves that there exists a distinct and separate grouping called "gay people" who are not also workers, women, youth, black, Latin, and so on. No such autonomous group exists. Gay people are victims of a distinct and severe form of oppression aimed at us, as *gays*. But we don't stop being gay when we're paying the rent, or waiting in the rain for an over-priced bus ride, or going down under the club of a racist cop.

As a gay person I have suffered the consequences of Prop 13. So have many other non-gay workers. But that kind of "equal oppression" doesn't make me feel the least bit better about Jerry Brown, nor the least bit less gay.

Prentice is right about one thing. I make no effort to separate Governor Brown from the people he represents. It's a matter of understanding who those people are. Jerry Brown is inseparable from the liberal wing of the capitalist class, and it is those folks, *not* the majority of gay and working people, whom he represents.

One final point. Gay people today are oppressed in every part of the world. No socialist society exists, even in those countries like Russia, China, or Cuba which pretends to be a "workers' state." They are not models of socialism or freedom. They are, in fact, capitalist class societies quite similar to our own.

Homophobia is one of several irrational divisions (like racism and sexism) created by class societies to bolster the power of a ruling elite. Anti-gay prejudice is used by modern-day capitalists just as it was used by earlier kings and slave-owners. For them it has always been "good for business." *Their* business, which means keeping everyone else down.

But homophobia has not always existed and it won't always continue to exist. As oppressed people learn to organize and fight back, this system will bite the dust. Working people, in control of their lives, will have no need for anti-gay oppression. That's our program. What is Brown's?

Franz Martin
Hollywood, CA

raising questions

Dear *GCN*:

I am glad that you have continued to pursue answers to the questions surrounding David Brill's death. As I read more and learn more about the circumstances surrounding his death, my original conviction that he may not have committed suicide as reported elsewhere has been reinforced. The best tribute to David that anyone can give is to find out the truth. This may not be possible, but at least *GCN* is continuing in it's tradition of independence from the mass media and of serving the gay community's best interest first by raising questions that others are not. Thank you.

Tony Caporaletti Jr.
Hollywood, CA

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, _GCN_, 22 Bromfield St., Boston, MA 02108.

Community Voices

iranian revolution

GCN,

Recent developments in the aftermath of the Iranian revolution pose some challenges and clarifications to be addressed by the lesbian/gay liberation movement.

Though it has been repeated time and time again, almost to the point of being seen as sterilc leftist rhetoric, the recent events help explain what is meant when said that "sexism and racism help divide the working class and the oppressed." As lesbian and gay men watched a religious maniac order the execution and/or physical punishment of prostitutes, "adultresses", homosexuals, and other "corrupters of society" as "the way" of the revolution and also conduct a war based on the oppression of non-Persian national minorities, it is understandable why some individuals and smaller groups of our brothers and sisters are confused over the developments in Iran. Through these barbarous activities, Khomeini and his fanatic clergy have made it easier to allow our and their common exploiter/oppressor to distort the real issues at stake and divert the attention away from the true intent of Washington's concern for the "hostages."

The U.S. government has no intention of "liberating" Iran from a religious despot. More importantly, it would be an insult to the Iranian masses who have struggled for over thirty years to overthrow the father-son Shahs (and historically incorrect) to portray their revolution as the single-handed action of the Ayatollah. Likewise, it is the Shah who tortured and/or murdered tens of thousands and impoverished the majority and nothing short of a revolution could begin to reverse this.

The Iranian revolution is in motion and there is no historical or material reason to think that the Iranian revolution will always remain as is currently observed. There is no basis to state that Iran will be a theocracy or whatever forever. As we have learned from other revolutions and developments in history, countries which have been kept underdeveloped by the multi-corporations of the advanced industrial nations are indeed crippled from the start by the mass illiteracy, and poverty.

With the absence of a revolutionary leadership/organization and mass autonomous organizations of the oppressed which can take on and battle such reflections of this backwardness — like anti-women, anti-gay, national/racial prejudices etc. — as well as fight for the immediate material betterment of the people, these particular struggles that a revolution should be championing are often missing or appear under very limited or distorted forms. In relation to this, not an ounce of confidence or respect should be given to those radical groups (like the Communist Party or Socialist Workers Party) who at home here tell us to "grin and bear" these injustices performed in the name of social revolution.

Despite whatever just criticisms we can make of the Iranian revolution, we must be crystal clear in our understanding that it is a revolution of the vast majority of the Iranian people against the (primarily) U.S. corporations and its government and the Shah they kept in power. As what also previously happened in other countries, we must understand our lesbian and gay sisters and brothers in Iran who have had to choose between a revolution which as distorted as it may be is still providing positive gains for the overall majority of their people, or remain under a brutal dictatorship, foreign domination, and the material impoverishment (and all that comes from it) of the masses.

I repeat, this issue is a complex one — particularly the question of the struggle for lesbian and gay liberation — yet we must remind ourselves too that after 200 years of constitutional democracy and all the cultural, economic, and political, and social developments produced by and accompanying our advanced industrialism, we are still "outlaws" and face a myriad of oppressions.

With a visible lesbian/gay presence at support rallies, pickets, etc. we will show the Iranian people the solidarity of the oppressed. This would also concretely expose the fraud and sham of the mullahs. It will also remind ourselves and others that our struggle goes hand-in-hand with the liberation of all humanity and that nothing short of this is acceptable.

Steve Forgione
New York, NY

the bottom line

Dear *GCN*,

One way *GCN* can improve it's coverage is by paying its news and feature writers. If money can be found for typesctting, postage, telephone, rent, and the admittedly low staff salaries, why not a payment for writers? There are some gay people, myself included, who are attempting to make a living as writers. It isn't easy. Perhaps some *GCN* writers are happy to volunteer their efforts — they can continue to volunteer. But I would like to get paid for my work, the same as any other worker. Am I the only one who thinks this way? Other *GCN* writers, potential writers, readers, speak up!

Yours truly,
Allen Young
Orange, MA

self and others

Dear *GCN*,

I read the reaffirmation of life five times, each time feeling more isolated from the very rituals Nancy Walker talks about developing to lessen that isolation. I quite often feel as isolated at gay rituals as I have at their non-gay counterparts in the past. I am not particularly interested in developing the equivalent of traditional holidays in the gay community. (Certainly we can do more.) Nor do I ultimately hope there will come a day when I can "go home for the holidays" and take part in the rituals that have oppressed me. My real difficulty though, begins with us. Is it that we're so self-absorbed, involved with self and sother we fail to see the existence of "others?" I am as tired of sother as I am of husband, wife, child or better-half. The name may be more equal, easier to accept, but our concept of love and relationship don't seem to have expanded. I get very tired of the elitism (or is it just insensitivity?) of "couples." Are we naive enough to assume that everyone wants to be in, or should be in, a relationship? I really don't wish to destroy this sense of loving someone, but hope we are able to transcend that one to one love to something broader. Rituals must be a part of our lives, but let's hope we develop them with a more reflective and sensitive sense of our varied lifestyles and needs.

Sincerely,
Claudia LeMaire
Boston, MA

confession

Dear *GCN*,

As a child of the Jesuits, I understand the value of public confession. Hear mine.

Last Saturday, after a pleasant anniversary celebration with my lover, I left the U-Mass-Amherst campus and reluctantly boarded the bus for Boston. Enslaved to nicotine, I sat in the back of the bus, opened a book and hoped the three hours would pass quickly.

As we crossed the Connecticut River, a loud obtrusive conversation developed between the man sitting in front of me and the man across the aisle. Both were large, hulking young men, both were drinking beer, one was black, one was white. I burrowed deeper into my seat, trying to concentrate on my book and ignore the hearty choruses of "Hey man, that's hot."

The black man was an ex-U-Mass football player/dope dealer who was leaving Amherst because of an assault and battery charge. The white man, an ex-hockey player, had been kicked out of Washington Dorm at U-Mass for general rowdiness and fighting. *Boston Magazine* recently dubbed Washington "Death Dorm" due to its aura of violence and mayhem. The conversation soon degenerated into an animated discourse on street-fighting. In the spirit of can you top this, gleeful war stories were exchanged. One bragged of covering a dance floor with blood, while the other spoke of the merits of head kicks and sucker punches. Growing up in Dorchester, I had heard these tales before. I wasn't scared, just bored and saddened. I looked at my watch, re-read the same sentence thrice and pondered the glories of heterosexual civilization.

Then the hockey player described the night his frat brothers "massively massacred a bunch of fags" at the QR Disco in Amherst. He laughed and said "the brothers had to pound heads to stop the fags from blowing each other on the dance floor."

I had gone to the QR that night last spring with my lover and a group of Amherst gays and lesbians, who were attempting to re-establish Wednesday as the traditional gay night. An ugly confrontation with some beefy frat boys developed, resulting in several court cases but the event bore little resemblance to the frat boy's story.

The two men continued with an extended tirade against "queers." A woman passenger interjected, "Well, I know these perverts aren't normal but we should leave them alone." For this faint defense, she was called a "dyke."

I burned with rage and desire to speak, but feared a "massive massacre." I kept my silence and hated myself for it.

I have seen friends clubbed in anti-Vietnam War demos; I have been mugged twice; a het smashed a chair over my head as I tended bar in a women's club. I am a pacifist but I do not fear violence. Yet I was a coward on that bus, a "good Jew" silent on my way to Buchenwald.

I can rationalize my behavior: the men were ignorant, not worth my anger, and in the long run, my health and safety outweighs a momentary loss of pride. Yet, I know that the possible pain of physical injury hurts less than the hatred and rage internalized by my silence.

On October 14th, in front of the White House, I kissed my lover and a close lesbian friend in a symbolic gesture of gay affirmation. On November 3rd, on a Peter Pan bus, I betrayed them in silent denial.

I have not meant to be melodramatic. I know my experience is not unique. I welcome comments, criticisms, suggestions and solutions.

Tom Durand
Boston, MA

straight media oppression

Dear *GCN:*

The 60-minute ABC documentary, "Homosexuals," aired on December 18 was a perfect example of the straight media going into a topic with preconceived notions — and then finding naive, unsuspecting interviewees to play into their notions. I felt as if I watched ten lesbian and gay sheep being fed to the wolves!

Nearly everything about the presentation (even the commercials) was objectionable. The moderator choked on the word "homosexual" every time he attempted to pronounce it. The lesbians and gay men featured were, for the most part, self-loathing, puzzled misfits who had absolutely no grasp of their oppression. I can't believe that out of 10,000 people ABC supposedly interviewed for the program, those people were the best they could come up with!

Almost none of the interviewees' frustration was expressed constructively. The bits of quotes that were aired included such outrages as "Everyone in gay life is starving for affection," "You get eaten up alive in the gay world," and "We're all painfully inadequate either psychologically or physically."

ABC undoubtedly believes all those things and just found weak or overly-introspective people to articulate those thoughts. Why were no well-known activists who had a grasp of societal oppression featured in the documentary? They could have laid the blame for unnecessary suffering where it really belongs — on straight society's doorstep.

Instead, we hear people continually complaining about life and putting themselves down. Many of their quotes (in fairness to them, probably taken out of context by ABC) were ambiguous and merely fed societal myths, like "being gay is a big mistake, an error" and "I had to admit I was queer." If the subjects were trying to be sarcastic, it definitely did not come off in the film.

One gay man, a bar patron in San Francisco, was embarrassingly drunk during the interview, and the camera focused on his face, making strange expressions, for several seconds. He talked about his "tricks" as pieces of candy in a candy store. Why is it that news shows never air interviews with drunk heterosexuals (except maybe if it's about alcoholism), but gay drunks get copious coverage?

One black gay was shown crying on camera not in a meaningful way, but in a childish, self-pitying manner. A Puerto Rican gay was so insecure he actually said on camera that he probably wouldn't be gay if his parents had loved him and taught him "values and convictions."

The lesbians on the show were a little better, with at least two lesbians living professional lives and interested in entering responsibly into a love relationship with another woman. But I found none of them articulate or angry enough at society's oppression for my liking.

For example, one lesbian attempted to explain homophobia and said it was "self-hatred for loving a person of the same sex." Fine — but that's only half of it. Homophobia is also fear of homosexuality in others. This, perhaps, is the essence of my objection to the ABC documentary. They found people who were extremely open and vulnerable — and took advantage of the situation to play on their guilt. Rather than examining society's oppression against gays — ABC turned the tables and made it seem like gayness, itself, was the oppression. Straights can be just as homophobic as gays (just look at this documentary), but that was never dealt with.

Also, I don't think it was any coincidence that the commercials scheduled practically all had to do with childhood diseases — horrible ones like myasthenia gravis, mental retardation etc. "This child can be saved and helped if diagnosed in time," one commercial stated, and I couldn't help but feel the commercials were deliberately planned to take advantage of the shock waves sent through Middle America by the sensationalized ABC documentary. One commercial for UNICEF and the Year of the Child even had a play on words and a put-down against "unisex" children. The message, clearly, with all these commercials was "HELP SAVE OUR CHILDREN."

Let ABC know that we know what a cheap scare job their show was. They weren't interested in interviewing gay people of any depth or in fulfilling, giving relationships. Rather, the station chose to titillate America by focusing on the more sordid aspects of gay life and by finding pliable subjects who could do the dirty work for the station. (If a gay man calls himself faggot or queer, then it's OK to air.)

Let ABC know that we're on to their tactic and that we deserve (indeed, *demand*) better!

Tim Cwiek
Philadelphia, PA

thus spake zarathustra

To the Editor:

My critical reason was inflamed by the recent letter from the Rev. S. J. Harris which tried to assert that the Christian religion was "most definitely The Way, and all else palcs to insignificance." It is utterly inconceivable to me how any educated person — and in particular a *gay* person — living in thc final quarter of the twentieth century can make such a claim. What has become of our Enlightenment heritage? Are there still "educated" people living among us who display no courage to avail themselves of their own understanding in matters of the spirit and instead accept uncritically the dogmas of revealed religion?

The Rev. Harris states that "Human and animal sacrifice was curtailed by the more evolved Christian religion." What hubris! To say that Christianity represented a higher dispensation is an affront both to Judaism and the myths of the ancient Greeks. And the burning of Giordano Bruno along with countless other "heretics" makes nonsense of the claim that human sacrifice was curtailed by the advent of Christianity.

To my way of thinking, the life of the spirit can and should be pluralistic. That means exposing oneself to a variety of perspectives, accepting none as definitive, and viewing the acquisition of truth as a cumulative process rather than something revealed absolutely for all time.

The Rev. Harris would do well to ponder the words of Nietzsche's Zarathustra:

> "This is *my* way; where is yours?" — thus I answered those who asked me "the way". For The Way — that does not exist.

Peace in Dionysus,
Charles Stone
Hanover, NH

looking for our history

Dear Editor:

Ms. Dworkin, I read through strained teeth your letter to Martin Sherman. Strained, because I hate your self-serving male hating which you display repeatedly. However, my dear, you have made a very good point concerning the play, *Bent*. Judging from the description I read in both "reviews" in *GCN*, it certainly sounds like he glossed over the plight of the Jews and others in the camps. But then, who hasn't? The film, *Holocaust*, for example, made concentration camps look pretty compared to the reality of the situation it portrayed.

Dramatically, it sounds like the play would have been more effective had the main character, Max, been a Jew, as well as a faggot, instead of posing as one to hide the fact of the other, and had showed his being abused as both. But, then, a play can only do so much. Reading the synopsis of the play, I was astounded how much ground he tried to cover in two-to-three hours of theatre. Frankly, I feel that the play would have been much more effective had it stuck to pre-camp terror. There, the disintegration of love, as well as the heroism and discovery of love, could have been a realistic analogy to the situation gay people face in pre-fascist America. I also think less depiction of violence is better than more.

Ms. Dworkin, you have posed an interesting dilemma; do we drag out all the bones of our dead forebears to be displayed equally, or should an artist stick to the age old rule about writing what one knows the best? Also, has the author acted like a true Queen, and told others to eat cake? My closing comment to you is, why should a "reign of terror" have to happen to anyone, anywhere, anytime and why are people in the aftermath of such a reign, obsessed with museum display of destruction? Morituri te salutant.

Kenneth Sjonnesen
Roxbury, MA

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Did You See?

The Boston Globe

Reforming immigration laws . . .

The following editorials were published by the Boston Globe, *the largest daily in New England, on Jan. 3, 1980.*

Nothing better illustrates the archaic nature of the country's immigration laws than the recent ruling by the Justice Department that the Immigration and Naturalization Service must enforce a ban on homosexual foreigners seeking entry into the country, despite the fact that the US Public Health Service will no longer examine aliens for indications of homosexuality.

The ban on admitting homosexuals is based on the legislative history of the 27-year-old law that requires the INS to deny entry either to visitors or to persons seeking permanent residency "afflicted with a psychotic personality or sexual deviation or mental defects." Last summer US Surgeon General Dr. Julius B. Richmond announced that, following the latest medical opinion, homosexuality would no longer be considered "a mental disease or defect."

Yet the Justice Department says that because Congress intended to ban homosexuals and because it has not changed the law, the ban must be enforced. Of course, aside from the moral or philosophical questions involved in pursuing such a ban, there is a practical question: How?

Last summer, a London antique dealer wearing a "Gay Power" pin was stopped by INS officers in San Francisco. And later two Mexicans, one wearing a gold earring and the other carrying what authorities said looked like a woman's handbag, were detained in San Francisco. Those incidents drew attention to the ban but at the same time sent a clear message to any homosexuals wishing to enter the country that they ought not give an overt signal of their sexual preference.

With the Public Health Service refusing to cooperate, it seems that the INS efforts against homosexuals, if pressed, can become nothing but harassing maneuvers. At hearings in Boston before a presidential Select Commission on Immigration and Refugee Policy a couple of months ago, the former head of the INS, Lionel Castillo, said as much and urged that the ban against admitting homosexuals as well as many of the 32 other prohibitions in the current law be removed.

If the INS has a problem in ferreting out homosexuals, imagine the troubles it has determining from sight inspection at the border "anarchists" or "paupers," two other categories.

Congressional aides say there is little likelihood that Congress will move soon to remedy the discrimination against homosexuals. One can only hope that despite the Justice Department ruling, the INS will use restraint in enforcing the ban. What is predicted in Washington is a more comprehensive redraft of the Immigration and Naturalization Act, probably based on the work of the Select Commission, headed by Fr. Theodore Hesburgh, president of Notre Dame.

There are surely some foreigners that prudent public policy might suggest should be excluded — proven terrorists and some criminals, for example. Further, there may be categories of people who should be admitted as visitors but not granted permanent residency status here. But the definitions should be precise and the appropriate policies should be clear — not only to potential immigrants and visitors but to the government itself. That is manifestly not now so.

. . . And leading the way

Newspaper columnist Colman McCarthy may have overstated the situation only slightly when, in a recent piece, he noted the "few perilous moments" in October when the nation was without the services of Fr. Theodore Hesburgh. That came during the few moments when Hesburgh completed his work on the President's Commission on the Holocaust and before he began his work as chairman of the Commission on Immigration and Refugee Policy.

Fr. Hesburgh's acceptance of a series of federal posts, dating back to the Eisenhower era, has been considerably more than an effort to lengthen his resume. He does not need one; his tenure as president of Notre Dame by all accounts is secure. The tasks Fr. Hesburgh has assumed have been time-consuming and undoubtedly emotionally wrenching. Whether focusing his attention on civil rights or Vietnam amnesties or the volunteer army or global hunger or human rights he has willingly immersed himself in some of the most difficult issues of the day.

And he has managed to come through all of them without being tainted as either an ineffective do-gooder or a moral trimmer. The immigration commission work will present its own set of challenges — how to forward the nation's time-honored tradition as the "land of opportunity," the "home for the homeless," a "refuge for refugees" and yet not arouse the unbending antagonism of those Americans who see increased immigration as a threat to their own well-being.

It is the kind of challenge — the combining of idealism and pragmatism — that Fr. Hesburgh has proven repeatedly in this age of apathy he is willing to accept and abundantly able to master.

Justice Rules to Exclude Gays

Continued from Page 1

compiled of aliens who are refused entrance," said Brydon.

NGTF will not participate in any attempts by the INS to have gay organizations help them to write guidelines for immigration officers questioning suspected gays. NGTF has suggested that if anyone is to be questioned, then everyone must be questioned. They have further suggested that every visitor to the U.S. be asked, "Do you engage in any sexually deviant practices?" followed by a reading of a list of all such practices.

It is Brydon's feeling that the PHS doctors will continue to refuse to examine aliens for homosexuality. Said Brydon, "You can't have political medicine." Morton Lebow, PHS Public Information Officer, had no comment on the new Justice Department ruling, except to say that the Surgeon General's ruling of last August is still in effect. He called Harmon's ruling an "advisory thing" and said that he did not see that it would change current PHS policy. "The Surgeon General issued the [August] memorandum and it is accepted medical practice," Lebow said.

At press time, GCN learned from NGTF sources that the Jan. 2 meeting with Justice Department officials resulted in a temporary delay in the enforcement of the 1952 immigration law. The Justice Department has promised a "meaningful review" of its policy before implementation, allowing time for NGTF lawyers to examine the policy and offer rebuttal in hopes of a change.

The next meeting between NGTF attorneys and the Justice Department has been scheduled for mid-January. Meanwhile, the "parole" policy which has been in effect since August will be continued, although the Justice Department warned that lesbian and gay visitors to the United States may be turned back at the country's borders, but not "on authority."

Law Upheld

Continued from Page 1

tor, Robert Clark, were convicted of operating "houses of ill fame" on evidence that lewd conduct had taken place on the premises of the Lyric Bookstore in San Diego, an establishment catering to gay men.

Monaco and Clark were granted a new trial, however, when the State Supreme Court replaced an "unconstitutionally vague" definition of lewd conduct with a more specific definition. The prosecution had at no time contended that the Lyric was a house of prostitution, but only that lewd conduct had occurred on the premises and that the owner and operator had not done enough to discourage such conduct. It was shortly after the Supreme Court ruling, Homann explained, that three additional cases arose with the same legal point in common, and it was decided to request the Superior Court to quash the City's interpretation of the term "houses of ill fame."

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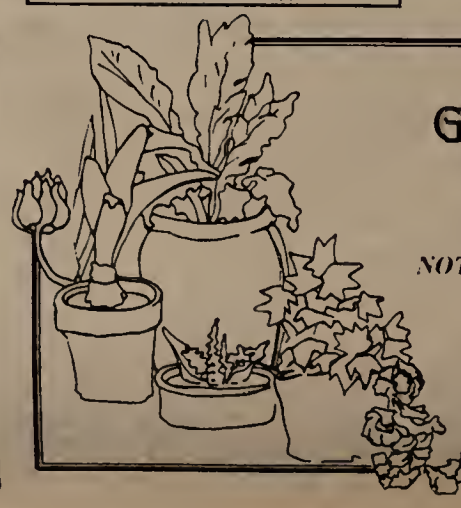
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San Francisco Elections End

Continued from Page 3

servative Kevin Wadsworth.) Besides Hallinan, consumer activist and feminist Kay Pachtner emerged as a major candidate, a rallying point for those who were angry over the Kronenberg affair. Hallinan edged her out of second place by 500 votes. Perhaps the fatal mistake of her campaign was Sally Gearhart's "open letter" distributed at the Castro Street Fair in August (see *GCN* Vol. 7, No. 15), which played right into Britt's hands. Going beyond the issue of the "betrayal" of Kronenberg, it also contained a sanctimonious guilt trip on gay male sexuality that even some of Pachtner's own supporters found embarassing. It can be debated whether Pachtner's candidacy or Gearhart's reputation was more damaged by this ill-advised document.

Had Pachtner faced Britt in the final round, the contest would have been even more bitter, dividing the gay and lesbian community against itself. Thus it was no surprise that Britt was beaming when he came into David Scott's headquarters the night of the primary. He was quickly endorsed by Dennis Peron and two other opponents. Only Leonard Matlovich (who had said he would endorse the first candidate who called) and Kevin Wadsworth supported Hallinan. Pachtner remained neutral despite overtures from both sides, but most of her bloc probably ended up voting for Harry.

Hallinan badly miscalculated in his attempt to exploit the May 21 City Hall riot and the tensions in District 5. The code language of his slogan, "United We Stand," reinforced the accusation that he was running an anti-gay campaign. His criticism of Britt's "irresponsibility" during the riot was particularly hypocritical, as he had been arrested ten years before for assaulting an officer during the San Francisco State College riots. His expediency seemed all the more glaring against his socialist background. Even the release, five days before the election, of the grand jury report accusing Britt of making "inflammatory remarks" on May 21 could not rescue Hallinan's campaign.

Only the most conservative elements of the gay community supported Hallinan. His most notable gay supporter was the erratic Rev. Ray Broshears (whose actions often cause people to wonder what side he's really on). In his paper the *Crusader* — which is reminiscent of the Manchester (NH) *Union Leader* — Broshears had repeatedly declared, "To *hell* with a gay supervisor!" and his issue after the November election inexplicably headlined, "Gay Vote Kayos Britt in 5." ("Kayo" was Hallinan's nickname from his days as a boxer.) In *The Voice,* Perry George red-baited Britt for his membership in the "ultra left wing" Democratic Socialist Organizing Committee. After the final election George called Britt "the [Castro] Village idiot" in an obnoxious tirade berating gays who had voted for him.

A casualty of the election was the credibility of the local gay press. All three of the bi-weeklies — *The Voice, The Sentinel* and the *Bay Area Reporter* (*BAR*) — supported Kopp in the runoff, parading slanted stories and editorializing as "news." The three papers even allowed their combined mastheads to grace a Kopp propaganda tabloid aimed at the gay community, a curious example of incest by publishers who are often at odds with each other. But the financial resources of such community "leaders" could not buy a following. It was a little like generals without an army, or a *Pravda* and its party line without the obedient masses. Incredibly, the post-election *BAR* made no mention of Feinstein's victory.

The grudges and vendettas of the publishers are a blight on the city's gay journalism. Paul Hardman had been an adversary of Harvey Milk when Hardman was president of the Pride Foundation (parent body of the gay community center); hence his paper *The Voice* is the only place in the gay community where it is still respectable to hate the late supervisor. Both *BAR* publisher Bob Ross and *The Sentinel*'s Charles Lee Morris had fought bitterly for Feinstein's favor to be named Milk's successor; supporting Kopp was their way of getting revenge.

Former *BAR* news editor George Mendenhall, a Feinstein supporter, felt that he was being "censored" in covering District 5 in the wake of the Britt appointment, while Ross was deciding whether to enter that race (he didn't). Once Ross jumped on the Britt bandwagon, reportedly at the urging of *BAR* columnist and Tavern Guild president Wayne Friday, Britt could do no wrong in the pages of the paper. City correspondent Bruce Pettit also objected to a lack of balanced coverage of the mayor. Both resigned at the beginning of June. A "13-point indictment" in the Dec. 6 issue claimed, without naming Mendenhall or Pettit, that a Feinstein attempt to "infiltrate and take over" the paper had occurred in June, but "the plot was nipped in the bud." No details were given.

Pettit then went to work for the *Sentinel* as a writer. Several months later he again was embroiled in a dispute over Feinstein. Early in October publisher Morris appointed an editorial board — Pettit, political editor Duke Smith, editor Lydia Shechtman and himself — to interview candidates and make endorsements. Although he reserved the right to overrule the board, Pettit recalls, he implied that he would not exercise his veto power.

When the rest of the board voted to endorse Feinstein, however, Morris made good his threat. The eight full-time staff members then quit in protest, 36 hours before the endorsement issue was to go to press. Morris claims a Feinstein plot to "wreck" the newspaper because he would not be "intimidated" to support her. The Mayor had been informed of the planned walkout, he says, yet she did not tell him about it at a meeting the two of them had shortly before it occurred. A *Chronicle* expose by Warren Hinckle that Morris promised would be a "real eye-opener" proved anticlimactic, revealing little more than a rehash of the publisher's allegations.

The endorsement issue did appear, on the day it was scheduled. Among those thanked for their help in getting it out were Quentin Kopp and Kevin Wadsworth, another endorsee. The entire front page was taken up with a broadside declaring: ". . . I can not and will not relinquish the responsibility for this paper to anyone. Nor will I abrogate the right to determine which candidates and issues this newspaper will endorse." The language was symptomatic of Pettit's charge that Morris "doesn't want to take suggestions from anyone." The dispute over the endorsement was the occasion rather than the cause of the walkout, which was the culmination of two years of growing tension between the publisher and his staff.

The rightward drift of the November election led one observer to remark, "The Moscone coalition is dead," referring to the progressive coalition of labor, blacks, gays, Chicanos and liberals. In some respects the city is becoming more conservative, as lower-income people are being forced to leave. Many of the gays coming into the city may be more liberal on social issues — and more conservative on economic issues, as befits their class interest.

Photo by Rink

A "human billboard" on Market St. the day of the runoff urged passers-by to vote for Harry Britt.

A new coalition will have to be built, hopefully one that can overcome rivalries among the city's left-liberal activists. At the Harvey Milk Club endorsement meeting in September, District 9 candidate Nancy Walker had to endure bitter criticism for her steadfast support of Kay Pachtner on the County Democratic Committee, which had blocked Britt's endorsement, before the Club finally voted to endorse her in an uphill race against conservative Supervisor Lee Dolson. She finished a strong second in November, defeating Dolson five weeks later. Many had feared the worst with the lower turnout of the runoff, but the progressive forces did well in the supervisoral races, losing only incumbent Gordon Lau.

The new Board of Supervisors contains five women, two blacks, and a top vote-getter who is openly gay (plus two who are reputed to be in the closet). Such results would have been inconceivable a few years ago, when supervisors were elected from the city at large. A movement for district elections, led by Nancy Walker, argued that at-large representation allowed downtown business interests to control the city, to the detriment of the neighborhoods. In 1976, voters approved a measure for district representation. The following year Harvey Milk won in a crowded field with 30 percent of the vote, a pattern reflected in other districts. A runoff was added. December's results finished the work of the first district election by eliminating the holdovers who had failed to build a neighborhood base. John Molinari, by contrast, had moved out of Feinstein's supervisoral district and back to his North Beach roots in 1977. No one bothered to oppose him in 1979. Molinari and Kopp are the last supervisors from the days before district elections.

Clearly, for some people too much democracy is threatening. Ex-Supervisor Terry Francois is leading an initiative drive to put the abolition of district elections on the June, 1980, ballot. Francois lives in wealthy St. Francis Wood, a neighborhood that used to have four supervisors as residents, including Kopp and Barbagelata. Francois contends that district elections are a failure, a charge that many will contest. For him perhaps they have worked *too* well.

The only two incumbents to survive the December runoff had not initially been elected to their posts, but had been thrust into office by the assassinations of George Moscone and Harvey Milk. Symbolically, the voters were turning a page on the past. Mayor Feinstein had been forced to broaden her base from her wealthy Pacific Heights neighborhood. She had been forced to move to the left to reap Moscone's vote, particularly among gays and liberals. Her act had been more convincing than Kopp's. She is a skillful enough politician to realize that if she again antagonizes the gay community as she did in the past, she can be assured that she will not as easily be forgiven four years hence.

Did You See?

The New York Times *published the following editorials on Wednesday, Dec. 19.*

When NOW Was Too Soon

We've held back comment on the rejection of President Carter's candidacy by the National Organization for Women. The nominating convention is eight months off and the election is 11 months off. Perhaps, we thought, there is a way out of that tightly painted corner, or an explanation. Alas, the ineptitude stands unrelieved. NOW should try to get out of its corner even before the paint dries.

Advocates of women's rights have every right to criticize the Administration. Mr. Carter endorsed the equal rights amendment long ago but, as NOW insists, hasn't twisted many arms in hold-out state legislatures. He has also opposed spending Medicaid money for abortions; and that, says NOW correctly, has undermined resistance in Congress to the mean-spirited campaign against abortions for poor women.

But Mr. Carter has also advanced the cause of women's rights by appointing many women to the Federal bench and to high executive positions. Only this week, he chose Prof. Ruth Bader Ginsburg, a veteran of the women's movement, for the Apellate Court. But NOW leaders say these appointments aren't enough. "With the expansion of the Federal courts," says NOW's president, Eleanor Smeal, "he had a great opportunity but he retreated. Female judgeships increased from 3 to 5 percent and that is no big thing. Our major concerns are women's issues, not jobs."

So NOW rejects Mr. Carter's candidacy. But what has it done to itself? If confronted finally by a choice between Mr. Carter and a candidate it would regard as even less sympathetic to its cause, NOW's leaders say that they would then work only in state and local elections. We'd like to know how one gains greater political influence by withdrawing from political campaigns.

Where NOW Has a Point

The National Organization for Women and other groups have raised a more persuasive complaint against a Federal judge in Boise, Idaho, who is hearing a court challenge that could kill the Equal Rights Amendment. The judge, Marion Callister, also holds a high position in the Mormon Church, one of the most energetic opponents of the amendment.

Nobody argues that Judge Callister is unfit to try the suit merely because of his religion. Catholic judges are not and should not be disqualified from abortion cases; Quaker jurists are not barred from disputes over military service. But Judge Callister holds the lay Mormon post of Regional Representative. He is one of about 100 men who supervise congregations and keep local churches in touch with the national church about policies and programs, including some political objectives. It seems entirely reasonable for supporters of the amendment to be concerned that the judge's high church rank and duties might influence his judgment on a matter of such importance to the Mormon High command.

The suit before Judge Callister was brought by Arizona and Idaho. They seek to invalidate Congress's extension of the time in which the amendment may be ratified by the states. They also ask for a judicial declaration that states are free to withdraw previous ratifications. The Justice Department, defending what Congress has done, contends the suit is premature.

Moreover, the department shares the concerns of women's groups and asked the judge to remove himself from the case. He refused, with a memorandum that glosses over the demands of the Federal law on disqualification and fails to allay the doubts about his impartiality. Solicitor General McCree decided not to appeal the ruling, saying it would delay the case, including appeal of this point.

The women's groups have asked Attorney General Civiletti to press again for Judge Callister's withdrawal. They fear that an adverse judgment, even if ultimately overturned, would cripple their political drive for ratification in legislatures early next year. Whatever the legal and political merits of all these tactics, the bid for a more clearly impartial judge is in no sense frivolous. Indeed, Congress made clear in 1974, when it changed the rules of disqualification, that the *appearance* of justice has a lot to do with the reality of it.

Mr. Civiletti can address that problem immediately, as we think he should, or later, as the course of the case might justify, NOW has raised a serious question that the courts, sooner or later, will have to face.

Adrienne Rich on Racism:
A Question of Fragmentation

By Jil Clark

Twelve black women were murdered in Boston between December of last year and May of this year. During that painful period and since then, many black women and white women have come together to protect ourselves and each other — forming safehouse networks, teaching women self-defense, and trying to convey to people the deeper political meaning of the murders. But something even more promising emerged from these cross-racial coalitions: an increased determination on the part of many white feminists to grapple with our racism, turning penetrating, unwincing gazes inward, toward the place where our racism persists, having survived the innumerable civil rights picket lines and black power demonstrations to which many of us gave our heartfelt support in the sixties and seventies.

One weekend this summer, Audrey Lorde, a number of other black writers and Adrienne Rich got together to read poems and journal excerpts about racism and, specifically, the murders of twelve black sisters in Boston. While in Boston for the readings, Adrienne Rich talked with the media about her purpose in coming here: to name the murderers of the twelve black women — racism and misogyny.

Adrienne Rich has recently published an essay on racism, gynophobia and feminism entitled "Disloyal to Civilization." It is a fiercely honest exploration of her own racism and a radical feminist analysis of racism past and present as well as of the bonds between black and white women. Adrienne Rich probes racism with questions that other anti-racist white persons have not imagined — or dared to imagine — and illustrates how white men have placed two patriarchal institutions, racism and misogyny, in symbiotic relation to each other.

"Disloyal to Civilization" has appeared in a recently published collection of Adrienne Rich's prose, *On Lies, Secrets, and Silence*, as well as in the 7th issue of *Chrysalis*, a magazine of woman's culture (635 South Westlake Avenue, Los Angeles, CA 90057). She is also the author of *Of Woman Born: Motherhood As Experience and Institution* and of eight books of poetry, among them, *Diving into the Wreck*, the book for which she was co-recipient of the 1974 National Book Award.

The following are excerpts from last summer's interview with Adrienne Rich conducted by Anita McFadden (AM) from WMBR and Evelyn Hammond (EH) from the women's newspaper, *Sojourner*, as well as by *GCN*.

"But no matter whether my probings made me happier or sadder, I kept on probing to know."
— Zora Neale Hurston, Dust Tracks on a Road *(1942)*
The opening quote accompanying Adrienne Rich's "Disloyal to Civilization".

JC: The Boston police contend that these murders were not connected. . . .
AR: Well it's obvious that they are connected in the sense that all the victims are black and female. That seems to me a rather large connection. I think that they are connected also by virtue of the fact that there has been such indifference to them in the press, such a shallow kind of dealing with them — both by the press and, I gather, by the police. This again is related to the fact that . . . the black woman is, in Kathy Barry's phrase, the "throw away woman" of this culture. Her life isn't viewed as having the same value as a man's or even as white woman's.

If the same number of women connected to influencial white men had been murdered in this short extent of time in this small an area, you would have found it on the front page of the *New York Times*, on the national media, on television. It would have been a big cause.

[However], I don't think that fact should lead white women, of whatever class or privilege, to assume that violence against us is not totally acceptable in this society. [It may be true that] a big fuss [would have been] made over the murder of twelve *white* women, . . . [but that] wouldn't have prevented their being murdered [in the first place]. White women are being murdered and beaten and raped by the men around them all the time. Woman-hating takes on different manifestations in different cultures around the world but it's there and it's so accepted that we are educated not to see it. . . .

And when we *do* speak of this, when we try to name it, when we talk about woman-hating, we're accused of being man-haters. When we start saying, "All women's lives are precious to us and we're not going to let the deaths of any women be ignored" and "The murder of one woman is in a seose the murder of us all," that very quickly gets translated into, "You're anti-male; you're not a humanist." . . . As Mary Daly has said, men perceive the presence of women to ourselves and each other as an absence. It can only be negative from their point of view.

I was interested to see an interview with Karla Jay in *Off Our Backs* in which she talks about the men in the gay community getting very nervous when lesbians are drawn into feminism. She said that they have to realize that lesbians are not "their women." We are not their women!

AM: What experiences led up to your writing "Disloyal to Civilization"?
AR: What started me writing the piece — which was a very lengthy process and went through many stages — was reading Barbara Smith's piece in *Conditions**, "Toward a Black Feminist Criticism," which was a very important event in my life. Later, I was asked to talk about the whole issue of separation for the Turning Point Project at the University of Massachusetts. That's a project for women in prison. Barbara Smith asked me to be a speaker in a series that the Turning Point Project was holding to make women in the "outside" community more aware of the particular situation and needs of women prisoners at Framingham [State Prison and to call attention to] the political realities implied by the fact that . . . a majority of women prisoners are third world women and poor women.

In talking about that, the whole theme of separation began to engross me — the separations between and among women that are created in a society that is both anti-woman and racist, and which also divides us along many other lines, such as age and class and how we look. That drove me back into reading some of the history of the suffrage movement which, of course, emerged out of the abolition movement. I read diaries and autobiographies of women,both white and black, from the 18th and 19th centuries, trying to piece together some of this history for myself, trying to understand where we are coming from. I'm a real believer in history and the illuminations it can provide; when we realize that it is a repetition, we can begin to see our own lives much more clearly.

What I came to understand was that there was a very real polarization created by the dominant white male power structure in the South in slavery times. There was a most profound and utter fragmentation between white women and black women. White women were supposed to be asexual, chaste,and pure;the black women were the embodiment of sexuality, evil, lust. The black woman was viewed as very close to an animal, where the white woman was viewed as almost bodiless and closest to spirit. This fragmented black and white women within themselves and from each other. . . . Each was not able to lay claim to those parts in herself which had been projected onto the other. And, of course, this situation [persisted after the formal abolition of slavery] so that today we have the situation of a black woman working as an underpaid domestic worker for a white woman, a white woman dependent economically on a white man. In that situation, the white woman is carrying the burden of being the instrument through which the black woman is oppressed.

I began to ask myself a lot of questions about power and powerlessness, about how, as white women, we have stereotyped black women. Many of our stereotypes have come out of stereotypes invented by men. But we have left those stereotypes unexamined. For instance, in the sixties, white women saw black women as somehow more powerful, stronger, more enduring. Io this way, white women failed to lay claim to our own capacity for endurance and strength and power. We also didn't allow ourselves to see how powerless the black woman is in a society where she is at the very lowest economic rung and where, as both black and female, she suffers [from] a double and very visible stigma.

These are some of the questions that I began to try to follow up. In terms of polarization, I have felt very profoundly the pain of my own separation from black women, as well as the guilt that grew out of a kind of 1960s consciousness. For me, guilt also grew out of having grown up in a severely segregated world in Baltimore, Maryland, in the 1930s and 40s, and out of having been taken care of by a black woman. I also felt a lot of submerged anger and pain. . . . These are the things that I thought I had to follow up for myself as an individual, but also in terms of a women's movement which is truly inclusive and truly meaningful for all women and which has any possibility of surviving. . . . I began to understand that the women's movement wasn't going to survive if it didn't explore racism in a way that I had not seen it explored before.

JC: Why do you consider feminists' struggling with their racism to be a survival issue?
AR: Because of the way that I've mentioned in which sexual oppression and racial oppression are connected with each other in a white male dominated society.

. . . Also, we must realize that, as soon as you single out anyone on the basis of their physical attributes and relegate them to a different order of being, you'll find that happening with other groups of people, too.

. . . Besides, if this isn't a movement for all women and about all women, it isn't going to survive. We need women from all different experiential backgrounds to say what needs to be done.

JC: In the essay, "Disloyal to Civilization," you express the pain you have felt in coming to terms with your own racism and separation from black women. You were reared amidst rigidly enforced racial segregation. Yet white women who grew up in racially mixed environments also feel that separation from black women and, not understanding the origin of that division, they too blame it on themselves. . . .
AR: Yes, something that I wanted to get at in the piece was "false guilt" — the kind of white liberal guilt that a lot of us have experienced and which I see as really deadly in the women's movement — paralyzing and stupefying. I wanted to separate that false guilt from a real accountability, a real decision to cease to be complicit with racism which is something that I see leading to action, not to stagnation, and leading to coming together and not to separation.

I think that that false guilt has poisoned a lot of women's groups where there were black and white women involved together. I think that the smell of that guilt has, quite rightly, driven black women out of mixed groups.

. . . I also feel that the idea that we must include some women of color in this or that project is like window dressing; it's "proving" that our movement is interracial without dealing with the fact that in many ways it has not been.

. . . We need to say to ourselves as white women, "O.K., these are the limitations on my power in the patriarchy, but this privilege I do have and this I *can* do." I may be unprivileged as a woman *vis à vis* men, but as a white woman I have access to certain resources which black women don't. I can use these resources to be *accountable*, which is different from being guilty. We must steer a course between not letting ourselves off the hook and not indulging in false "mea culpa." In particular, [we must avoid being paralyzed by] the kind of false guilt that men of the Left have laid upon white feminists in order to keep us from organizing as feminists.

JC: Having read extensively about the histories of black women and white women in this country, what can you say about our history of working together?
AR: That's been a painful and complex history, too, hut certainly the abolitionist movement was one in which black and white women worked together and in which women were extremely vocal. As far back as the Grimke sisters, you have women making the connections between black slavery and the situation of women throughout patriarchal culture. [Susan B.] Anthony wasn't a racist. Anthony was someone who understood fully that *all* women must be free. But . . . one of the painful pieces of history was that, through some of its spokeswomen, . . . the suffrage movement opportunistically embraced racism. For instance, in the South, suffragists were heard saying, "If you give the vote to women, it will mean a white majority." We must keep on being cognizant of those betrayals, those blindnesses.

An issue on which black and white women have worked together has been the battered women issue. That is an issue which cuts clearly across race lines, where there is no special treatment. . . . I think that that has clarified our shared oppression.

JC: One of the black women who was murdered is not considered by the Boston police to be a murder victim because she was "involved with" her assailant. The woman had summoned the police because he was threatening her life. The investigating officers told the man to go take a walk "to cool off." They left and he came back and murdered her. The police regard this as a "crime of passion." . . .
AR: . . . Yes, and this fits perfectly into the syndrome of police seeing wife-beating and even wife-murder as a "family affair" into which they won't interfere. . . .

This assumption that if the man who rapes or beats a women is known to her then it is somehow alright or that makes her somehow the guilty victim is incredibly prevalent. And we know that most rapes are perpetrated by men known to the woman — their fathers, their husbands, their neighbors. But why this exonerates the man and the society which lets these things happen is a very interesting question. . . .

AM: With respect to confronting our racism, white feminists in Boston have begun to make some progress, and we don't want to loose any of it. What suggestions do you have that might help us to avoid back-sliding?
AR: I was going to ask you all that question, because you all must have learned a great deal from this organizing and coming together. I want to know more about that.

What's happening here has been bought at a terrible price, but it's made alot of women look at what's going on all the time everywhere. I'm hoping that this experience of Boston feminists — this new way of viewing the issue of women workiog together as feminists, across color lines — will reverberate into other feminist communities. Maybe you are not yet ready to say what you have learned, but I hope that as time goes on you will be writing about what this experience has been like — both for black women and for white women — what you've come to understand, what have been the breakthroughs. I, too, would be very disturbed if this either faded and everybody went back into enclaves or if this remained contained in this particular women's community.

. . . I'm interested in the level of discussion that I've seen in some of the local papers. In *Sojourner*, for example, I read a couple of letters which asked, "If I am white, does that make me automatically a racist?" That seems to me an honest and overt statemeot of the coofusion over what is false guilt and what is real culpability. I want to think more and I want to write more and I want to talk to other women more about this whole question of racism as a monolithic concept and our need to break it down into real experiences which we have everyday. In the beginnings of the women's movement, we began to perceive sexism, to perceive what we had been taught to ignore, deny, pass over, shrug off, laugh at, trivialize or just hold in us in pain, and we began to name it. I think that if we can do that with our own racism and the racism around us, then we'll begin to understand it in concrete terms instead of as this monolithic abstraction which is unmanageable and is like a weight that slows us down.

As I said in "Disloyal to Civilization", I wanted at first to try to find another word altogether. Now I'm convinced that we have to go on using the word but we have to go on redefining it, redefining it in feminist terms, in woman-identified terms, never losing our perception of how it meshes with sexual oppression and sexual cruelty. That's something I feel I need to do and that I hope a lot of other women are going to be doing.

. . . Racism is profoundly a question of fragmentation. All these dichotomies that come up: dark and light, feminine and masculine, strong and weak, virginal and lustful, madonna and whore. . . . [As a result], most of us are not using all the pieces of ourselves that we have available. The real integration must be inside of ourselves where we lay claim to everything we can be. But we can't do that without transforming the social institutions around us. How is a woman who is economically oppressed, how is a woman who is raising children as a single mother, getting the lowest wages that can be earned in this country, how is this woman going to get to a political meeting and make her voice heard? We have to ask ourselves those questions.

Something else that I feel that white women need to stop doing is depending on black women to define and point out the existence of racism in any given situation. That's just another way of handing over to black women something which we need to be doing for ourselves — not simply because they shouldn't have [to shoulder the burden] of doing it, but because we need to develope that acute sensibility. . . . If we don't develop that acute sensibility, then we're lacking something we need for our survival.

EH: A lot of the white women that I've run into feel that, because we're all feminists, racism doesn't enter [into our inteructions as white and black women]. This totally negates our history — the fact that we all live in America in 1979 and we're all subject to pervasive racism in this society. But white feminists still say, "Well, since you understand something about being a woman in this society, your being black doesn't enter into [your politics]." That negates half of my experience, if not more than half. . . . It's not something that can be separated. How, within the movement, are we going to grow to understand something about racism if we find a number of white feminists saying that white racism institutions were set up by the patriarchy and we didn't having anything to do with it and, therefore, we're not now culpable? . . .
AR: A woman who calls herself a feminist yet says, "I don't have to deal with racism because that's just a piece of the patriarchy," is really denying the complexity of the way in which race and sexuality have been intermeshed from the very beginnings of slavery in this country. There's so much to be learned from that. Never mind being a good white liberal and saying, "I want to understand the black experience." White women have got to understand *our* history as white women in this culture.

JC: I think that a white woman claiming that she's no longer racist because she's become a feminist is no different from her claiming that she has, by virtue of her feminism, purged herself of the woman-self-hatred on which she was raised. . . .
AR: Yes. That female-self-hatred doesn't vanish with, "Now I'm a feminist," or, "Now I'm a lesbian." . . . But I also think it does not help for women to start yelling, "Racist!" at each other because that produces nothing but knee-jerk reactions. I think that white women have to help each other examine our racism in ways which are not holier-than-thou and aggressive and hostile. It should be like saying, "Look, I'll help you, you help me," some kind of pact that we make with each other where it isn't, "I have purged myself of this evil thing and now I will help you to purge yourself."

Susan Fleischmann

EH: If white feminists don't make a pact with each other to deal with that issue, then the viability of black women being seriously committed to the feminist movement will cease to exist. I just can't [work with white feminists otherwise]. . . . And that doesn't mean me teaching [white women about racism]. Because I'm a victim of racism doesn't mean I understand it.
AR: That's an important point. Again, white women handing over to black women certain kinds of power and strength, saying, "You've endured, you've survived and you've been a victim of racism so, of course, you understand its most intricate workings and have a complete analysis of it." None of us has! Certainly not from a feminist perspective. The ultimate feminist analysis of racism is going to be a long time in the making. It will need input from many different women.

JC: Could you talk about the work of white women abolitionists?
AR: In studying the history of slavery before the abolitionist movement, I've come upon a lot of evidence of white women teaching slaves to read [in defiance of] the law and their husbands. Frederick Douglas tells of the white woman who had taught him to read being stopped by her husband. These women had some kind of deep, subversive knowledge that there was a connection [between women's and blacks' oppression].

Certainly in the abolitionist movement there were enormous numbers of feminist activists: abolitionist Abby Kelly was the first woman to speak publically on a platform and was hooted at and harassed for doing something so unseemly. But she did it anyway in behalf of black people. I think of the white women school teachers who went south to teach in the Freedman's Bureau School and who stayed and lived in those communities and were absolutely excluded by the white community. Some of them undoubtably carried a lot of racism into those situations, but they also chose to make that journey and do that teaching and to live among black people.

Talking about monolithic racism and how dealing with racism requires trying to break it down into concrete experiences. . . . There's a fascinating book which I found in a junk shop last summer by a woman named Lura Beam. It's called *He Called Them By the Lightening* and it's about her experience teaching around 1913 somewhere in the South as a white woman. She talks about how some of the most dedicated white teachers — who would have laid down their lives for their black students — still saw all black people as ugly. They had that dominant white aesthetic so in their heads that they could not see any kind of beauty that wasn't white. That was fascinating to me, a piece of the whole [of racism] that illuminated so much. And I found the same thing in Fanny Kimball's diaries: she broke up her marriage writing this book about slavery, she hated slavery, but she describes the physical appearance of black people in the most appallingly racist terms.

EH: And that racist imagery persists. . . . In the midst of this overwhelming phase of black women being murdered, I've heard white feminists speak of black men in those neighborhoods in animal-like terms. At those moments, I want to step back [from those women]. I understand their rage about the violence, but I don't want to hear black men characterized as animals. At a couple of meetings about the murders, I've heard that kind of statement, and I just cringe: that's my father, my brother.
AR: When that kind of remark gets made, does anyone object?
EH: Usually they want me to agree with them. I'm willing to admit that black men's *behavior* is sometimes animal-like, but there's a distinction.
AR: — That's *male* behavior they're angry about, not black male behavior.
EH: Yes. And these remarks by white feminists detract from our working together — even around what is so clearly an issue of violence against women.

JC: Many participants in Boston's Lesbian and Gay Pride March this year objected to the amount of time speakers devoted to the subject of racism among us. At the rally, the gay men who shouted in protest from the audience expressed their feeling that divisive issues should not be raised on Lesbian and Gay Pride Day, a day when "we are all united as gay people." I think that such a unity, achieved by glossing over significant political differences, is fragile. . . .
AR: I don't think it has any solidity at all. I can't think of that as unity. I would say the same for the women's movement: if we are going to say that differences among women are not real, are not there or should not be focused on, then we're not going to survive as a movement.

There's a lot of fear around exploring differences and, as we all know, there's been enormous pain in exploring differences between black and white women. But we're not going to know what we need to know unless we explore these differences.

I guess I have to speak as a woman-identified woman and not as a gay-identified woman; I consider myself a lesbian feminist and that is [the context that] I'm working out of. I see the oppression of gay men as a very different kind of oppression from the oppression of lesbians as women. The form in which this oppression comes down and the kind of threat that we as lesbians imply to the patriarchal order is of a very different degree than the kind of threat that gay men — especially gay men who are in no way pro-feminist — pose. Enormous numbers of men who wield power in this society are gay men.

JC: We as woman-identified women pose a different kind of threat to our male-oriented society from that posed by men whose lives center on men. . . .
AR: Yes. For one thing, we obviously undercut the whole pre-supposition that a woman exists to service men emotionally and physically and in every possible way, that women exist sexually to be the objects of male sexuality or that we exist — as lesbians have discovered over and over again in the gay movement — to provide the energy and do the shit work for a movement that then will not represent us. I certainly saw the same kind of thing happen in parts of the black movement when I was part of the open admissions struggle at City College (in New York City) in the late 60s: black women doing the basic proposal writing and preparing the ground work for a lot of stuff and the black men then saying that they were going to do the press conferences and represent the people. The same thing has happened in the gay movement.

So that when people talk about "unity" . . . I think that it's very dangerous to assume that in any group of men and women, "unity" is not going to mean that women are being leeched off of yet again.

JC: What would you say to a gay man who objects to focussing on racism at a lesbian and gay pride rally or who objects to the presence of too many articles about women in the *Gay Community News* because he doesn't see either racism or systemic misogyny as gay-related issues?
AR: I suppose I would simply say to him that, in making those claims, he represents white, male self-interest and if he sees himself as less privileged than straight males, he's fooling himself.

I get very bored with any male who thinks that his own oppression is so central and all-encompassing that he doesn't have to think about women or people of color. Because he's not raping and beating a woman doesn't mean he's not woman-hating. If you're born a male into this society, you're reared with such deeply imbedded hatred for women that it's going to take you as much time and energy to uproot that and examine it and see what roots are still left in you as it's going to take a white woman to look at what has been done to her head as a white person growing up in a racist society. It seems to me that people who are not about to undertake that kind of work are not engaged in any real struggle. I can't take them seriously politically. They are merely an interest group, not a political movement.

As a lesbian and as a mother, I feel very concerned about the whole question of lowering the age of conseot. I'm thinking about thirteen and twelve year old women who get raped — or eight year old women. I think this age of consent thing is really a red herring; it's a technicality that people can fight about. If we're not talking about transforming the whole nature of sexuality and power, what are we talking about? The use of sex as power: we have to talk about that as lesbians, as straight women, and we have to think about it where children are concerned. But that involves a whole change in institutions and attitudes and modes of being. To start arguing about whether thirteen or fourteen is an age of consent is trivializing to the issue.

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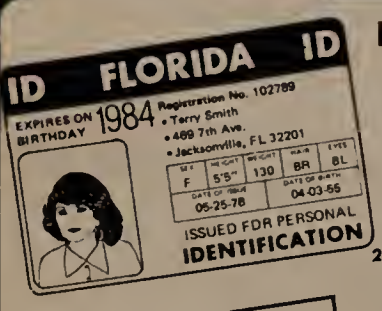

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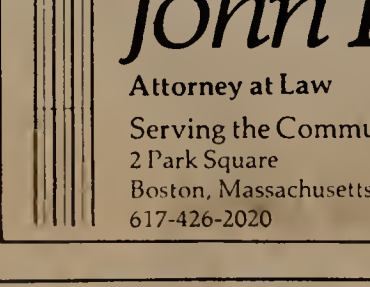

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The Gay Year in Review

By Cindy Stein

The final year of the seventies signified the end of a decade of struggle in the contemporary lesbian and gay rights movement and was jam packed with significant events. Since what each of us individually might see as "historical" varies with our perspectives, priorities, and politics, it is difficult for any article on the subject to do anything but point out a sampling of what many might call "important."

I concluded, after leafing through the fifty 1979 issues of *GCN,* that lesbian and gay people experience, each year, two histories — one which evolves within our own movement and from our own growth, and the other which is established by the larger society. The latter consists of the way we are affected by the straight world's evolving responses to us — in the courts, the government, the family, on the street, in the media. Of course, both of these "histories" affect each other. The posture of the outside world will shape the way we organize and set goals, while *our* efforts slowly transform society.

All Our Trials. . .

If lawyers representing gays in 1979 did not get rich, they certainly kept busy. Our entrance into courtrooms in America, Canada and throughout the world cannot go unnoticed.

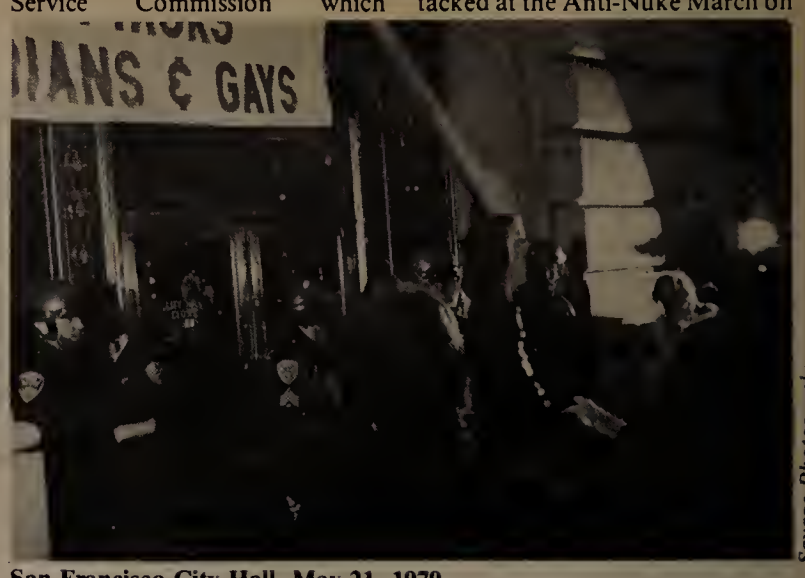
The year began with the trial of Dr. Donald Allen, one of the defendants arrested in the so-called Revere sex ring scandal. The District Attorney prosecuted from an anti-gay stance, and Allen's defense counsel followed suit, attempting to portray his client as a "family man" whose only crime was the professional pursuit of male hustlers for a research project. Allen was found guilty after he was pinned by the testimony of one of the alleged "victims." The youth, however, admitted in a *GCN* interview that he had been coerced to testify by police who threatened him with peer and family rejection because of his part in the "scandal."

Jeremey Thorpe, once a powerful politician in England's Liberal Party, went on trial and was eventually acquitted of charges that he conspired to kill Norman Scott, allegedly Thorpe's ex-lover. The trial ruined Thorpe politically. He lost a re-election bid for his old Parliamentary seat.

The collective which publishes Toronto's gay newspaper, the *Boby Politic,* was subjected to a lengthy and costly court battle defending itself against government charges of obscenity after printing an article on man-boy love. The paper eventually won its fight with a favorable judicial opinion indicating that the evidence was insufficient. However, the government is seeking to appeal.

Gay parents faired well in their quests for child custody, with many gains and few losses. However, in the latter category, Kathryn Stover of Denver lost her two children when the judge found for the father in a case where he declared that "lesbianism was not an issue." The Tennessee Court of Appeals, choosing to rely on "common sense" instead of the testimony of a psychologist, deemed homosexuality a valid reason for denying custody to gay parents. And, in western Massachusetts, Bunny King was refused custody of her two children by a state Probate Court in a case where the issue of lesbianism was raised, not by the parties, but by the judge. That case is being appealed. On the positive side, the Michigan Supreme Court ruled that a parent's sexual preference cannot be used as the sole reason for denying her/him custody of a child. A lower New York State court awarded custody to MCC Rev. Johannes Kuiper, the adoptive father of a thirteen year old boy. Madeleine Isaacson and Sandy Schuster, two fundamental Christian lesbians, won their much-publicized fight to retain custody of their six children and live together as lovers. A gay man in Kansas was allowed to keep his two children. And two gay men, an MCC pastor and a pediatrician, were permitted to adopt a two year old boy after a favorable ruling by the Los Angeles Superior Court.

In the area of civil rights, the courts began to inch toward a saner stance. Six women police officers accused of homosexual activity by the Boise, Idaho police department, were awarded over $100,000 in damages for their illegal dismissal. They were not reinstated. The California Supreme Court ruled that the Pacific Tel. & Tel. Co. could not discriminate against openly gay applicants, but that the California Fair Employment Practices Commission could not hear complaints about discrimination on the basis of sexual orientation. That same court struck down an anti-solicitation statute as unconstitutional. In Washington DC, a federal district court allowed the Gay Activists Alliance to advertise on the city's Metro transportation system. Three men were convicted in the Central Park "Rambles" attacks which occurred against gay men in 1978. A police officer was convicted of assault against a lesbian at a woman's bar in San Francisco. The conviction of two police officers and their suspension from the Boston police force was upheld by the state Civil Service Commission which reviewed complaints that the officers had beaten two gay youths in 1977. Massachusetts gays and lesbians were denied access to the state Commission Against Discrimination which the Supreme Judicial Court ruled did not have jurisdiction to hear job discrimination complaints, thus underscoring the need for corrective legislation.



Savage Photography

San Francisco City Hall, May 21, 1979

Perhaps the most publicized trial of the year was that of Dan White, convicted murderer in the 1978 slayings of San Francisco Mayor George Moscone and gay City Supervisor Harvey Milk. After a jury found White guilty of the lessor charge of manslaughter (as opposed to premeditated murder), the city's gay community erupted violently in a fit of anger which manifested itself in the form of the May 21st Riots. White was sentenced to seven years, eight months in prison, the maximum sentence for his conviction.

. . . And Tribulations

In January, playwright Tennessee Williams was mugged by four youths in Key West, Florida, an act which symbolized the violence which occurs daily against gay men and lesbians. A suspicious fire levelled the farmhouse of the southern Oregon gay male commune that publishes the country faggot magazine, *RFD.*

Bella Abzug was ousted by President Jimmy Carter as Chair of the President's Commission on the status of Women after Abzug publicly criticized the administration's economic priorities. Most of the Commission, including NGTF's Jean O'Leary, resigned in protest. Jill Schropp, a private real estate investor, was later named to replace O'Leary as the openly lesbian member of the Commission. The *Wall Street Journal* circulated a memo ordering its staff not to use the word "gay" when writing stories about "homosexuals." Father Paul Shanley, Boston's minister for sexual minorities, was relieved of his responsibilities in that area and banished to a quiet suburban parish by Humberto Cardinal Medieros. Feminist author Mary Daly, once again received a large dose of harrassment from the administration of Catholic Boston College after publication of her most radical work, *Gyn/Ecology.* The administration of Georgetown University, another Catholic-based institution, refused to accept the decision of its Student Senate which granted official recognition to a campus gay group. Father Richard Hummell was suspended from the priesthood after his Bishop discovered Hummell had publicly acknowledged that he was gay. The Christian Voice, an anti-gay lobbying group boasting 100,000 members and $1 million, opened its Washington, DC offices. Two anti-gay measures were introduced into Congress.

Gays were harrassed and attacked at the Anti-Nuke March on Washington. The Massachusetts legislature once again failed to pass pro-gay legislation. Mor or Les, a lesbian bar in Saint Louis, was firebombed. Its manager, Muriel Mac McCann, was later cleared of arson charges.

Summer in New York City erupted with demonstrations and riots, unparalleled since Stonewall, which took place to protest the Greenwich Village filming of the anti-gay movie *Cruising.* Although repeated efforts were made to disrupt the filming, it proceeded as scheduled and is due to be released early in 1980.

The anti-gay practices of the Immigration and Naturalization Service (INS) peaked as gay people were repeatedly denied admission into the United States, detained, and generally harrassed by INS officials at border checkpoints. In August, hundreds of women heading for the annual Michigan Women's Music Festival were subjected to deplorable treatment by agents at U.S. and Canadian stations. The gay movement's response has been on two fronts — one, through the

Continued on Page 12

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THE GAY GUY'S GUIDE
SO. STATION 423-4340

1 Direct from New York:
"Space Studs"
and
"Where Joey Lives" X

2 "Hollywood Cowboy"
and
"Raoul's Cowboy" X

Boston's Best All Male Show!

1979

Continued from Page 10

courts and the other through the executive branch of the government. And just when some progress was underway, in the final week of 1979, the Justice Department decided that the McCarthy-era immigration law banning gays must be enforced (see story this issue).

Finally, our tribulations were counted in losses. Arlie Scott, an open lesbian, was not successful in her bid for re-election as the Vice President of the National Organization for Women (NOW). In New York City, two important sources of news, *Gaysweek* and *Majority Report*, ceased publication. In Boston, the women's restaurant closed and a lesbian bar went straight punk rock. A tragic personal loss hit the gay community suddenly in mid-November when *GCN*'s political analyst, David Brill, was found dead in his family home. The cause of death: poisoning. The reason for death, for many, is still unknown. Brill's death prompted the gay community to establish a memorial fund in his honor, where grants will go to continue the work David began. A series entitled The Brill Files, appeared to explain the type of work Brill did, his friends and enemies, and his journalistic drive.

Successes In The Tenth Year

Take heart, 1979 was not all doom and gloom. It was, after all, the year that closed a decade of struggle following the famous Stonewall Riots. That anniversary celebration led to the largest New York City gay pride march ever: 100,000 attended. In San Francisco, the number was twice as high.

John Tobin

Washington, DC, October 14, 1979

The energy and momentum built up, creating a need for a landmark event. Last winter, hundreds of gays and lesbians met to begin plans for a March on Washington. That initial conference, in Philadelphia, while marked with enthusiasm, created for many an unsettled feeling about the prospect of such a march. Would it draw the requisite number of people? How would finances be worked out? Would the planning include diverse sectors of the gay community? Such questions prompted organizations such as NGTF, MCC and the Gay Rights National Lobby to withhold endorsements until very late in the game. In July, the march planners seemed to turn things around at a very successful Houston conference, where many of the rough edges were smoothed. The doubters and noldouts came flocking. On October 14, the March became a reality. The gay press reported 100,000 in attendance. The straight press reported next to nothing. The March is a perfect example of our "two histories." For lesbians and gay men, the day was a success. We saw our numbers, our diversity, heard encouraging words from speakers and were inspired by our performers. Many of us went to Capitol Hill to visit and lobby our representatives in Congress. But, for the straight world, the March was a non-event. When it was reported at all, our numbers were minimized or our remarks were afforded "equal time" by the placing of evangelist cries next to our own. How could the outside world not recognize this momentous occasion? In the days

continued on the next page

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continued from preceding page

following October 14, many gay people everywhere experienced the largest dose of "double existence" they had ever known.

It was a good year for legislative and political action. For the first time, the election season was not draining of our energies. No large referendum campaigns, threatening civil rights laws, were waged by the right wing. Instead, candidates in big cities openly courted gay and lesbian votes. The mayoral candidates in Boston invited gay "leaders" to cocktail parties. The Mayor promised gay Boston a building for its health facilities. Positive laws and ordinances were passed in the following locales: Michigan (civil rights for nursing home clients); Troy, New York; Detroit; Hartford, Connecticut; California (Executive Order for state employment); Los Angeles. Finally, newly elected U.S. Senator Paul Tsongas (D-MA) introduced into the Senate the federal gay rights bill, receiving an endorsement from Senator Daniel P. Moynahan (D-NY) a conservative.

The gay and lesbian movement benefitted in 1979 from the increasing strength of third world and disabled gays. In October, the same weekend of the March, over six hundred men and women of color attended the Third World Conference which was labeled a positive experience by most who were there. At last, at the conference, gay people of color no longer felt like they were in the minority. In addition, across the country, disabled gay men and lesbians, in wheelchairs, with hearing or seeing impairments, were gaining recognition and achieving respect. Two new terms were introduced into the vocabulary of the able bodied: "accessibility" and "physically challenged."

People and Lifestyle

What would a report on the seventies, or just one year of it, be without a portion devoted to "people and lifestyle"?

Names associated with the National Gay Task Force popped up incessantly. Bruce Voeller resigned as Co-Executive Director to begin writing. He then, late last year, went on to establish the Mariposa Foundation, an educational fund. Jean O'Leary left as well and headed for California to join a real estate investment firm. Replacing Voeller and O'Leary were Charles F. Brydon, who initially received some criticism for his "conservative" image, and Lucia Valeska, an activist with radical roots who was not a card-carrying NGTFer.

David Thorstadt, of New York's Coalition for Lesbian and Gay Rights (CLGR) split from that group and began to spend much of his time speaking and writing about man-boy love, an issue that was hotly debated in the pages of *GCN* last winter. Harry Britt was appointed to the seat held by slain City Supervisor Harvey Milk. Britt, in a race which divided the lesbian and gay community of San Francisco, was later elected to that seat in his own right. In Boston, Robin McCormack was appointed liaison between the city and the gay community. Barbara Levy of the Lambda Legal Defense Fund was appointed an Assistant Attorney General in New York State. Stephen Lachs became the first openly gay person to wear a judicial robe.

Paul Guilbert was barred from his high school prom in Cumberland, Rhode Island. His plight received much press attention across the nation. Guilbert and his male date finally did get to a prom, a gay event held for the high school junior at Boston's The Bar. In Sioux Falls, South Dakota, two gay men did attend a real high school prom together. Next year's senior class had better get ready.

Singer Holly Near, an open lesbian, toured the country urging the politics of coalition: between anti-nuke activists, feminists, gays and lesbians, the disabled, and people of color.

The San Francisco Lesbian and Gay History Project's slide-show, Lesbian Masquerade, about lesbians who passed as men in early San Francisco, made its way east, making us remember our history and our proud predecessors and inspiring the formation of other lesbian and gay history projects.

A substantial achievement occurred in science when a doctor in Kentucky made the dream of parthenogenesis more of a reality, producing one cell from two eggs without "sperm factors."

And finally, our collective egos were happily boosted when the straight press broke the story of the "alleged" affair between Eleanor Roosevelt and Lorena Hickok. Although the straight media showed its usual homophobia, labelling the relationship merely "effusive," lesbians and gays around the country once again managed to read between the lines, look to the northeast corner, and discover an ever so slight wink to us from the eyes of the two women in the old, faded photos.

Eleanor Roosevelt, March, 1905

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Classifieds

JUST FRIENDS

GWM 28 planning relocation to Boston. Seeking friends. Stable only. Alan Smith, P.O. Box 12446, Richmond, VA 23219. (25)

Gay Parents — do you have a child that needs a big brother? GWM interest ed., responsible, political, ethical, teaching background. I live in Boston. Write: P.O. Box 918, Provincetown, MA 02657. (29)

PERSONALS

MOUSIE MOUSIE WILDFLOWER
The holidays have come and gone,
And my, how we did carry on
With peace on earth, good will toward all
We had our little Christmas ball
And food and parties and good cheer . . .
And a sore throat to welcome the coming year.
But I love you, germs or no germs. In fact, I love your germs. Happy New Year! All my love, Porcupine.

UNO UNO UNO
Your call made our holidays much brighter. Looking forward to seeing you next weekend — Jan 11, right? If car is well and so are we, we shall all each other see.

STAN ST. GEORGE
So happy to speak with you again, but you sounded a little down. We love you and thank you for the calendar, which, of course, makes us homesick. Happy, happy New Year to you, you deserve it.

SHERI AND LOIS
It's not quite as nice here as it was in your lovely, music-filled house. They don't give me potatoes or chicken, but I had scrambled eggs and cheese for breakfast. Thank you for a lovely Christmas vacation. Happy New Year. When can I visit again? Love to your boys. Henry.

GWM, 34 5'11½", 150 lbs, seeks long-term friendship with other gays, especially Asians, but not exclusively so. Professional, relatively new to Boston area. Considered handsome, quiet, honest, stable, sensitive, sincere, caring and independent. Likes: music, movies, travel, conversation, and the company of friends. Prefer to meet people 26-36 yrs of similar personality. GCN Box 171. (27)

Simply put I'm a GWM businessman, 32, who is looking 4 a classy, clean shaven guy over 18 to take to a movie and dinner at least once in a while. 628-7220, or possibly the exact opposite! Late night quicky? I'm open to suggestions. (29)

Warm sensitive GWF seeks friendship with other GWF 30+. I like long walks, reading, good conversation, Boston, tennis, good people & lobster! Interested? GCN Box 172. (27)

GWM into bodybuilding seeks same. I like rock & roll music, some disco. I have long black hair, brown eyes. No fats, fems, druggies. 17 to ? GCN Box 173. (24)

SWEETHEART,
Has it been just two years? You've already given me a lifetime of joy, and shown me love has no limits. Looking forward to a new decade with you in my arms. I love you dearly — very, very and forever.

P.B. & L.G. & L.P. & L.G. all want to wish C & M a very, very happy anniversary! (24)

Lesbian, 26, Framingham area, looking for friends who enjoy any or all of the following: running, bicycling, skating, x-country skiing, beaches, woods, animals, dancing, women's concerts, movies, dining out, cozy & intimate discussions about our lives & struggles. Don't be shy. Can't think of a more positive way to start the new year. Sue. GCN Box 174. (24)

THE MARCH AND THE MEDIA
Booklet of clippings from almost 50 daily and weekly newspapers in mainstream media on the March on Washington. Send $5 donation to Eric Rofes, 45 Garden St., #6, Boston, MA 02114. An impressive gift for any activist.

GWF 31 seeks warm supportive friendship with GF 30+. I love quiet talk, snowy nights, walks in the woods, and cats. I'm tired of bars. If you feel the same, let's have dinner and talk. GCN Box 170. (24)

SCOT TREMBLEY OR MAREILA
Remember Ft. Lauderdale? Keys? Want to get in touch with you. I'm Bill from Michigan, and will help you if you need it. Please call collect 906-225-1046. (26)

WANTED TEENAGER WHO WANTS
Home for winter or longer must be bi or gay also chance to earn some money doing carpenter work I am a 36 yr old GWM reply J. Rines PO Box 482, Springvale, ME. (24)

BLACK GAY MEN
A support group for Black gay men is being formed at HCHS. See ad under **SERVICES**. (26)

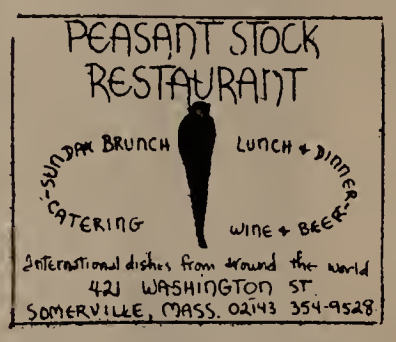
Gay women write/meet with confidentiality & supportiveness through the Wishing Well Magazine and services. Intro copy $3 ppd. Also offering Gay Women Travel Tours. Information: P.O. Box 664, Novato, CA 94947. (28)

GF, soon to be released seeks friends and correspondents. Please write to her. C. Green 27914, Box 900, Jefferson City, Missouri. (12)

WHAT SIZE DO YOU HAVE?
3x5? That's what we're looking for! File cabinets for 3x5 cards, preferably in rows of 3 (to fit in with the ones we already have) Call Mike at 426-4469 if you've got any! (c)

WOMEN: WE NEED OUR OWN
political party to consolidate our power and overthrow the economic and sexual relations to bring about a society that will meet the needs of the mothers & therefore, all the oppressed. Call Nancy 522-5470. (?)

FRIENDS OF JIL CLARK
Jil is laid up with a bad back. And we all know there are more interesting companions. Any well wishes should be sent to her at GCN, 22 Bromfield St. Bos. 02108.



Bisexual couple (M&F) seek friends, companions, correspondence, experiences, love. We live in a happy minor paradise, but we need to share it. Big house, warm stove. Come and visit. Write Box 1288, Digby, Nova Scotia, Canada. (32, 38, 24, 20, 16)

Man, 35, lking 4 healthy, happy physically fit guy, probly ynger, 4 something ingstng. Things I like: Building and making things, wilderness canoeing, music, art, swimming, kids, dogs, horses, ice cream, TV, movies, bks, being w/friends, being alone, loving, talking, laughing, staying home, going out, the city, the bush. Don't like: Cruising, bars, pickles, strobe lights, chrome & glass furniture, using a want-ad to meet someone. Considered attractive, 6', 180, personable, reasonably bright, versatile, warm, independent, stable. Photo not essential, but would be appreciated. Bob Williams, Box 362, Station K, Toronto, Canada.

GWF Young 40, long brown hair & eyes, tallored fem dress. *Very warm & attentive.* I love the simple & elegant things in life! Respond to GCN Box 167. (27)

LOOKING FOR CRAFTSMAN/ARTIST
A man who is playful, sensitive, positive, adventurous, creative and romantic. Someone tall and probably older, warm and gentle for a creative and mutually supportive working and loving committed relationship. I enjoy physical activities, music, art, books, movies, building and designing handmade homes, old things, gardening, animals, grass, sipping sherry, dressing casually, being with close friends, being alone, kids, women, staying home, going out, the city, the country, laughing and crying. Dislike cruising, pessimism, carrots, rigidity, money as primary value. Considered warm, thoughtful, loving, emotionally intense, bright, independent. Make home outside national park. Prefer this location, however would consider another. A rug weaver, 28 years, 5'6", 135 lbs, brown eyes, hair and skin. Born Nov. 16, 1951, 12:30AM. Photo not essential, but would be appreciated. Martin Peavy, Box 364, Volcano, Hawaii 96785. (25)

PROF WF LIVING IN MAINE
Seeks GWF to share home. Discretion assured, must have a sense of humor. No drugs. Sincere & caring. My likes are cross country skiing, swimming in own pool, quiet times, tv, movies. Photo & mailing address helpful. GCN Box 168. (24)

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box_____, 22 Bromfield St., Boston, MA 02108.

SERVICES

BLACK GAY MEN
A support group is now being formed for Black gay men in the Boston area. This group is scheduled to meet Thurs eves from 7-8:30 beginning mid-January at HCHS. The group will be led by two experienced Black gay therapists. An initial interview w/group leaders is required. Fees are sliding scale w/$25 charge for initial interview; insurance is accepted. Call 542-5188 for an appt. (26)

BEACON TOURS
Announces New Hours after Oct. 1, 1979
Mon.-Fri. 9am-5pm
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739 Boylston St., Suite 407
247-1832

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Turley and Associates announces registration open for January groups. Call (617) 965-2040 for more info. (22)

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Humanistic counseling for inds and couples. Open, informal atmosphere. Female prof Clinical Soc. Wrk. 15 yrs exp in SF/NYC. Flexible hours. Fee negotiable w/bartering when nec. In JP near T. Mariete 522-4572. (26)

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NH GAY COUNSELING
Growth and crisis — men and women. Individual, couple and family. Lyn Foley, Judy Sigler, both MSW, ACSW. By app't only. (603) 224-5600. Concord.

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MASS BAY SINGLE MEN'S GROUP
This Monday night therapy group has an opening and would welcome a new member. Give us a call for more information. Contact Frank Ring at 965-1311. (21, 23, 24, 26)

WOMEN'S SUBURBAN PSYCHOTHERAPY SERVICES
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For women, their friends, and families.
(617) 861-8824 Lexington, Mass.

THERAPY GROUP FOR GAY MEN
is now forming to deal with issues of intimacy, relationships, and gay self image. Call 628-8286 and leave message for Jim Fishman, MSW. (22

GAY COUNSELING SERVICE
Individual and couples counseling for lesbian and gay men. Sliding fee scale For information call Sue Vargo 864-6432 (answering service). (24

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PEN PALS

GWM 28 planning relocation to Boston. Seeking friends. Stable only. Alan Smith, P.O. Box 12446, Richmond, VA 23219. (25)

ROOMMATES

GWF 27 sks same 2 share modern apt w/pool, laundry, in Marlboro. No kids/pets. Must be quiet, clean. $160/mo plus phone. Chris, days, 899-8400 x4844. (24)

GJM, veg, 26, soc wk type, moving east looking for 1 or more GM to find or share hse/apt for 2/1/80. Call Rafi (612) 822-3082 (mornings). (24)

Camb/Som line. 3 M seek 1 for males' house. Supportive, feminist, activist, semi-veg cooperative. "Let's try approximating the 'ideal.' " Call now 625-2243. (24)

Cambridge-Inman Sq, M seeks vegetarian nonsmoker to share 2 br apt. $115/mo + heat & utils. $150 deposit. Mark 492-4595. (24)

GWM academic expatriate ivy league graduate travelled literate responsible young forty seeks room or share flat Boston or suburbs near MBTA whole or part summer 1980 contact Steve 12A Monkbridge Rd. Leeds LS 64 DX England (air postage 31 cents). (24)

GWM 26 sk GM or GF to share lge 3 br apt in Arlington. Heat by forced hot water. Pkg, dep. Avail Jan. Your share $200 & split gas & elec. 646-0481 afts. (24)

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A WOMAN'S PLACE
Athol, NY 12810. 5 hrs from Boston. A Woman's retreat, cultural center and cooperative camp. Come rest, work, ski and celebrate New Year's with us. (Disco D.J.) (518) 623-9970 for reserv. inf. (25)

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12 STRING GUITAR
Yamaha FG-230. Excellent condition $125 or best offer. Call Kim at 391-2033 evenings. (c)

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5 rm house for rent near BM&T. 15 min fr Boston. Gas heat & appliances incl. Call aft 6pm, before 8:30am wkends am (617) 245-2409. $450/mo + sec. dep. (24)

Fenway — two 1 br apts avail Jan in owner occ bld. $330 + and $250+. Quiet street close to T. Pkg avail. 247-3837. Let it ring. (25)

LAKESIDE COTTAGE FOR RENT
4 rooms — $265/mo + util. Quiet rural community 40 miles S of Boston. Call 293-6024 after 7pm. Ref & sec dep req. Sorry, no dogs. (24)

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All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

Non-business: $3.00 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

Business (if you charge money for a service, you are a business): $4.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are $1.00 for 25 characters.

If you wish to pick up your mail at the GCN office: Our hours are 10 a.m. to 6 p.m. Monday through Friday.

There is a charge of $1.00 for a phone number included in a Personal ad.

Box numbers are available at $1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is $3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period a $5.00 charge will be made for the additional time.

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Name _____ **City** _____ **State** _____

Address _____ **Zip** _____ **Phone** _____

Signature _____

Account No. _____ ☐ **VISA**

Expiration Date _____ ☐ **MASTERCHARGE**

Classifieds

WANTED

GWM 32 wants GWM to service me. Write Steele Lane, Box 778, Gloucester, MA 01930. (26)

PROJECT PLACE
Hotline, Drop-In counseling, Mobile crisis van needs volunteers. Training and supervision offered. Orientation Wednesdays 6pm. 32 Rutland St, Boston. 262-3740. (25)

JOB OPPORTUNITIES

PARIMA AND GERUSHE
An original script about homeless women, "Shopping Bag Ladies," needs only two more actresses to complete cast of 10. Actress must be 45 yrs or older. So if you are in that range, exp pref, but not nec, come out of your closet & into the theatre. Call Michelle 524-2506 & let the character within yourself live!!!

HIT PARADE NEEDS YOU
We are looking for someone to handle the day to day business of advertising, sales & service. Sales exp not necessary, just efficiency & ability to work in a casual atmosphere while providing professional results. Commission negotiable. All interested parties call Hit Parade Magazine 268-5800. Leave name & tel no. (24)

EXCITING OPPORTUNITY
Ad reps needed to work immediately! F.T. or P.T. during your own hrs. Meet new people, explore new places. Great for supplemental income. 20% commission. Will train. Looking for reps to work NYC, Wash. DC, Mid-west . . . all areas. Ad agency inquiries encouraged! Call "Yama," Gay Community News (817) 428-7042. (c)

FUNDRAISER WANTED
Quest: a feminist quarterly (a 501 (C)(3) organization), is looking for a fundraiser who can work on a commissioned basis. In its fifth year, *Quest* is an independent journal publishing feminist theory and political analysis. Join us in a unique work experience. Our only requirement is enthusiasm! Contact: Alexa Freeman, P.O. Box 8843, Washington, DC 20003. (202) 293-1347. (x)

FUNDRAISER WANTED
Earn a commission raising funds for the Mass. Caucus for Gay Legislation. Exciting part-time work. Call after 3, M-Th at 742-4811. Thank you.

AD REPS
Rapidly expanding Feminist Monthly has openings for P.T.-F.T. reps. Salary based on experience, plus 15% commission. 661-3567. (x)

PRISONERS

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each $3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

ATTENTION PRISONERS
If you want us to print your ads, please write very neatly and plainly. Print or use typewriter if possible. Fancy, small or closely-packed writing is unreadable and letters so written will be discarded from now on.

36, lesbian (bi really) 6'2", slender, black h, bl e, will be released 3/80, have college degree in law and bus admin. Owned 3 companies on street. Plan to start business upon release, would like to correspond w/lesbians. Clovia Green 27914, Box 7, Moberly, MO. (22)

WM, 29, 6'1", 196, blnd h, bl e, gdlkng, smooth, very versatile & exp. Charles R. Alexander 23-2213, P.O. Box 747, Starke, FL 32091. (22)

WM, 20, lt brn h, hazel e, 145, lonely & sincere, will ans all. James Leggett 024164, P.O. Box 747, Starke, FL 32091. (22)

James White, 24, lonely man likes men and women to write. #77A-2611. Michael Murray, 26, likes older men white or black. #78C-462. GBM, 30, 6'1", want W or B correspondent. Age not imp. Wm Boatwright 78-A-3364. All from Box 367 Merle Cooper, Dannemora, NY 12929. (22)

26, 5'11", 165, brn h, hazel e, like to play pool & most sports. Gary M. Ramsey B-039887, P.O. Bxo 158, Lowell, FL 32663. (22)

23, lonely GWM seeks GWM any age for friendship, correspondence, meaningful relationship. Glendon Priest 76-B-1179, Box 367, Dannemora, NY 12929 (22)

White male would like to hear from beautiful people. All letters will be answered. Danny Lee Goforth 032929, P.O. Box 221, SWV 65-117, Raiford, FL 32083. (22)

Lonely gay, seeks gay correspondence. Mark A. Robinson 037250, P.O. Box 500, Olustee, FL 32072. (21)

31, 6'1", 175. Interests: music, chess, camping, travel, meeting new friends. John H. Whitehead 00233-018, Box PMB-A-South, Tallahassee, FL 32304. (21)

28, from Columbus, OH, no friends. Please write. Calvin M. Hubert 139-558, P.O. Box 69, London, OH 43140. (21)

ORGANIZATIONS

BOSTON AREA
NEW AMERICAN MOVEMENT
NAM is a national Socialist-feminist org w/local chapters in more than 40 cities. Recently active in abortion & reproductive rts, gay/lesbian March on Wash., anti-nukes, local labor struggles. Info from Boston-Area NAM, POB 443, Somerville, MA 02144 or (617) 661-8372.

BLACK & WHITE MEN TOGETHER
A new organization now being formed for Black and White men interested in each other. Write to BWMT, 279 Collingwood, S.F. CA 94114. (27)

MAINE GAY CHRISTIANS!
The Orthodox-Catholic Church is the history of the gay Christian movement, but you are its future. A new American Catholic Mission in ME solicits your interest. For info, contact Doug Wright (207) 563-5856 nites 5-7 p.m. or Box 283, R.F.D., Damariscotta, ME 04543. (25)

D.O.B.
Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS $8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (23)

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. $20 membership ($5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

JOIN INTEGRITY
Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

BOSTON GAY CATHOLICS
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

NH LAMBDA
Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

IDENTITY HOUSE
Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund, 2448 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership $5.00.

GAY SWITCHBOARD OF NYC
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3pm until midnight. (20)

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 8:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7884. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

AFFIRMATION
For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

PUBLICATIONS

Periodicals by Mail is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336½ S. State St., Ann Arbor, MI 48104. (1/mo)

HOW GAY IS YOUR LIBRARY?
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. $1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

FOCUS
Focus: a bi-monthly journal for lesbians, $8.00 per year, $1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send $1 for sample copy, $8.00 for 12 issues (in plain envelope) to REGIMENT, Box 247, Grand Central Sta., NYC 10017.

Guardian, independent radical newsweekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for $1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues $10, sample $1. *You're Not Alone,* P.O. Drawer 8398CH, Atlanta, GA 30306 (c)

New England Bar Guide

MASSACHUSETTS

BOSTON

THE BAR
252 Boylston St. 247-9308
Disco dancing, mostly men.

BOSTON EAGLE
88 Queensberry St. 247-9586
Leather. Men. Thurs. Club Nite, Sunday Brunch 3PM. Movies Mon. & Tues. 8PM

BUDDIES
733 Boylston St. 262-2480
Cruise-Disco.

CHAPS
27 Huntington Ave. 266-7778
Men.

DARTS
271 Dartmouth St. 536-8200
Dancing. Mostly men.

DELIVERY ENTRANCE
At The House Restaurant
12 Wilton St., Allston 783-5701
Men & Women. "It's Different"

HARRY'S PLACE
45 Essex St.
Dancing. Men.

HERBIE'S RAMROD ROOM
1254 Boylston St. 266-2986
Leather. Men.
Sunday Brunch 7PM Thurs.

JACQUES
79 Broadway 338-7502
Mixed. Dancing.

NAPOLEON CLUB
52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.

PLAYLAND
21 Essex St.
Men (some Women)

119 MERRIMAC
119 Merrimac St. 523-8960
Dancing. Men.
Tues.-Thurs. Buffet 9-11PM

SAINTS
(Call 354-8807) Women

SOMEWHERE
295 Franklin St. 423-7730
Disco Dancing, Mixed.
Sunday Brunch 12-2PM

SPORTER'S CAFE
228 Cambridge St.
Men. Movies Mon., 5PM
Sunday Brunch 3PM

TOGETHER
110 Boylston St.
Disco Dancing. Mixed.

1270
1270 Boylston St. 261-1257
Disco Dancing. Mixed (mostly Men)

BROCKTON

ENRICO'S LOUNGE
20 Legion Pkwy
(617) 588-9716

BOB'S PLACE
44 Centre St.
(617) 588-9976

CAMBRIDGE

PARADISE
180 Massachusetts Ave. 864-4130
Talking, mostly Men

FALL RIVER

THE SWORD AND SHIELD
735 Pleasant 675-1949

LOWELL

COSMOPOLITAN CAFE
511 Market St.

LYNN

FRAN'S PLACE
776 Washington St.
(617) 595-8961

MR. DOMINIC'S
34-36 Central Ave.
(617) 595-9051

NEW BEDFORD

PLAYERS
145 N. Front St.
(617)993-9436

THE MEETING PLACE
1447 Acushnet Ave.
(617) 994-7674

NORTHAMPTON

THE GAYLA
Main St.

PROVINCETOWN

THE ATLANTIC HOUSE
Masonic Place
(617) 487-3821

THE CROWN AND ANCHOR
247 Commercial St.

THE TOWN HOUSE
291 Commercial St.
(617) 487-0292

MS. 247
247 Commercial St.
(Women)

THE PIED PIPER
193A Commercial St.
(617) 487-1527
(Women)

POST OFFICE CABARET
303 Commercial St.
(617) 487-0098

RANDOLPH

RANDOLPH COUNTRY CLUB
(617) 963-9809

SPRINGFIELD

THE FRONTIER
19 Pearl St.
La Femme (women's room)

THE PUB
382 Dwight St.

TYNGSBORO

DiROCCO'S CABARET
Frost Rd. (Rte. 3A)
(617) 649-9186

WORCESTER

ISAIAH'S
11 Thomas St.

THE MAIL BOX
282 Main St. (413) 752-8992
Disco, Mixed.

NEW HAMPSHIRE

MANCHESTER

TUDOR CAFE
361 Pine St. (603) 623-9310

NORTH CONWAY

CAFE MUSE & CAPTAIN QUIG'S BAR
Main St. (603) 356-2313

PORTSMOUTH

SEA PORT CLUB
Rt. I Bypass (603) 436-9451

VERMONT

BELLOWS FALLS

ANDREW'S INN
(802) 436-3966

BRATTLEBORO

FLAT ST. DISCO
(Gay crowd on Wed.)

BURLINGTON

CHARLY B. GOODE
15 Centre St.

CONNECTICUT

HARTFORD

NICK'S CAFE HOUSE
1943 Broad St. (203) 522-1933

THE WAREHOUSE CAFE
61 Woodbine St.

CHEZ-EST
238 Columbus Blvd.

EVERGREEN
39 Webster St. 527-9895
(women)

NEW HAVEN

PARTNER'S
365 Crown St. (203) 624-5510
(separate women's room)

RICARDO'S COPA
130 Crown St. (203) 776-6404

THE PUB CAFE
168 York (203) 787-1809

PARKWAY
1574 Chapel St. (203) 798-9655

NEW LONDON

FRANK'S PLACE
9 Tilley St.
(203) 443-8883

SALTY DOG
Pequot Ave.

NEW MILFORD

THE ANSWER CAFE
235 Danbury Rd. Rte. 7
(203) 354-7901

WATERBURY

THE CLUB CAFE
384 W. Main St.
(203) 755-7236

WESTPORT

THE BROOK
919 Boston Post Rd. East
(203) 226-6204

VINCENT'S DISCO
925 State St. East
(203) 227-9888

RHODE ISLAND

CENTRAL FALLS

MARTY'S
176 Railroad St. (401) 728-5460

NEWPORT

THE VENETIAN ROOM
5 Farwell St. (401) 847-1748

DAVID'S
28 Prospect Hill (401) 847-9698

PROVIDENCE

CAM'S
Richmond St.

DEJA VU
Eddy St.

FIFE AND DRUM
123 Weybosset

THE GALLERY
194 Richmond St.

MIRABAR
109 Eddy St.

LA BOHEME
83 Dorrance St. (401) 621-8681

SMITHFIELD

THE LOFT
Farnum Pike (401) 231-1180

WOONSOCKET

THE HIGH ST. CAFE
281 High St. (401) 762-9740

MAINE

AUGUSTA

THE EAST SIDE
N. Belfast Ave. (Rte. 7)
(207) 622-4393

LEWISTON

BLUE SWAN
Canal St.

OGUNQUIT

ANABEL'S
Rte. 1 (at Maine St.)
(207) 646-8453

ORONO

LUNA BASE ONE
Rte. 2 (disco; mixed)

PORTLAND

PHOENIX
83 Oak St. (207) 773-5695

ONE WAY
10 Union Street 772-9401

ROLAND'S TAVERN
413A Cumberland Ave
(207) 772-9159

Calendar

weekly events

sundays

Cambridge, MA — Lesbian and Gay Folk Dancing. Phillips Brooks House, Harvard Yard. Alternate Sundays (almost). See current listings below for details.

Cambridge, MA — Lesbian and Gay Parents Project monthly potluck brunch for lesbian mothers, gay fathers, their children and friends. Third Sunday of each month. Noon to 3pm. Children's Village Day Care Center, 55 Wheeler St. Call 492-2655 for info.

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Staniford St./Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). Beginners 3-4:30pm; experienced 4:30-8pm. Info: 227-6167.

Boston, MA — Closet Space (WCAS, AM 740). Join Joe Martin and guests for fascinating raps, music etc. 10am.

Boston, MA — Gay AlAnon meets at Old West Church, 131 Cambridge St. Gay men and women. 1pm.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Newburyport, MA — Newspace Women's Coffeehouse. 8-11pm. YWCA, 13 Market St.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 691-5480. 3pm.

New York, NY — Men's rap. For gay and bisexual men. Identity House, 544 6th Ave. 243-8181. 2:30pm.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1428.

New York, NY — Dyke Anarchists meet. 339 Lafayette St, 7pm.

New York, NY — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave and 12th St, Room 207, 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

mondays

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

Quincy, MA — Gay AlAnon meets at 8:30pm. Gay men and women. Call 773-2025 after 6pm for info.

Brattleboro, VT — Southern Vermont Gay Man meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

New Brunswick, NJ — 'Gaybraak,' from Rutgers U. (WRSU-FM, 88.7). 6:30pm. News, music, interviews, poetry.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609)921-2565.

New York, NY — St. Mark's Clinic. General health care for gay men including VD services. 44 St. Mark's Pl. 533-9500. 8-10pm. Call after 5:30pm for appt.

New York, NY — Lesbian Feminist Liberation. Meeting. Women's Center, 243 W 20th St. 691-5460. 7:30pm.

New York, NY — Comite Homosexual Latinoamericano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleecker St. Info: 741-5800. Musicians, twirlers, etc. No auditions.

New York, NY — NYC Gayman's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

tuesdays

Boston, MA — CareerSpace rap groups: Living as a lesbian woman, Gay Male experience, Bisexual groups, Woman's Issues. Second Tuesdays. Arlington St. Church, 355 Boylston, 8pm.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Gay Way radio program. (WBUR, 90.9FM) Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

New York, NY — Alcoholics Anonymous for Gay Man and Women. Gracie Square Hosp. 420 E 76th St. 473-6200. 7:30 and 8:30pm.

New York, NY — Coalition for Lesbian and Gay Rights. Meetings on alternate Tuesdays. 156 5th Ave Room 505. 924-2970.

White Plains, NY — Westchester Gay Men's Assoc. Weekly rap session and social. 8-1pm. 255 Grove St. Call WGMA Gay Hotline any evening 8-11pm: (914) 428-4922.

Philadelphia, PA — Gay and Bi Married Men's Group. Gay Community Center, 328 Kater St. 8pm.

wednesdays

Boston, MA — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston, 7-9pm. Join us to meet and talk about our lives.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St./Gov't Ctr.) Men and women. 8-10pm.

Cambridge, MA — Open meetings to organize a women's political party. Cambridge Woman's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

Bellows Falls, VT — The Coffee House. Southern Vermont Lesbian's/Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

New Brunswick, NJ — Rutgers Gay Alliance meets at the Student Center, Room 413. Free and open to non-students. 8pm. Speakers and social hour. For info call (201) 932-7886.

thursdays

Boston, MA — GCN proofreading and layout (basically reading, cutting and pasting with a little beer and crackers on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for woman. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

Cambridge, MA — Lesbians with children, Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Woman's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian support group for younger woman in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

New York, NY — Salsa Soul Sisters (Third world gay woman). Washington Square Methodist Church, 133 W 4th St. Luvania. 982-6280. 7:30pm.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melanie Barzon. Woman's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1 FM) Call 494-8810 for input.

Boston, MA — Chiltern Men's Swimming. 6-7pm over 40 only; 7-9pm all ages. Lindemann Center (near Gov't Ctr). Info 227-6167.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 15 Chestnut St. 7pm. 996-3341.

Cambridge, MA — Franz and Luvvers potluck dinner and social every 2nd Friday (Oct-May). 8pm-midnight. Info: P.O. Box 814, Boston, MA. 02123.

saturdays

Boston, MA — Out Here! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

New York, NY — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

coming events

jan 7 mon

Salem, MA — North Shore Gay Alliance steering committee meeting. Call 745-6966 for details.

8 tues

Salem, MA — North Shore Gay Alliance. A night devoted to Spanish speaking lesbians and gay men with representatives from El Comite de Homosexuales y Lesbianas. Call 745-6966 for time and place.

San Francisco, CA — Symposium on "Problems arising from homophobia in the scientific workplace" at the meetings of the American Association for the Advancement of Science. Discussions include: factors involving in doing (or not doing) and publishing research on homosexuality, employment problems of homosexual scientists, the affect of ignorance about homosexuality on the practice of medicine, psychology and the law. For more info write Triangle Area Gay Scientists, P.O. Box 1137, Chapel Hill, NC 27514.

New York, NY — West Side Discussion Group. "Looking forward to the '80s." An open rap session on the lesbian lifestyle to come. All women are welcome. 26 9th Ave at 14th St. 8:30pm. $2 donation.

Cambridge, MA — Woman's Community Center Open House. A chance to get to know the center better. 5:30pm. 839 Mass Ave., Room 210. For more info about the center call 547-2302.

9 wed

Boston, MA — Project Place Hotline, drop-in counseling, mobile crisis van, needs volunteers. Training and supervision offered. Orientation Wednesdays at 8pm, 32 Rutland Street. Call 262-3740 for more info.

10 thurs

Boston, MA — GCN proofreading and layout (basically reading, cutting and pasting with a little beer and crackers on the side.) No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 7-ish. 22 Bromfield (near Park St. subway stop), 2nd floor. Call 426-4469 for more info about all kinds of volunteer stuff (including writing!) at GCN.

New York, NY — West Side Discussion Group. David Rothenberg discusses the gay lifestyle of the '80s. 26 9th Ave at 14th St. 8:30pm. $2 donation.

11 fri

Boston, MA — Planning meeting for the Lesbian/Gay Community on violence (which will be held on Jan. 24, see below). 66 Quincy Street. No. 320. 7pm. Call 536-0572 for more information, if you like.

Boston, MA — Come to the GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short a time as you like (until about 11) to help send the paper out to subscribers. There are lots of them and we do need help! Refreshments and good times. Men and women welcome. Call 426-4469 for more info about this and other volunteer work (including writing!) at GCN.

Boston, MA — Chiltern Mountain Club. Beginners snowshoeing and winter photography weekend in East Barnet, Vermont. Call Roy at 661-0996 or 854-5770/x2577 for details.

13 sun

Cambridge, MA — Lesbian and Gay Folkdancing at the Phillips Brooks House in the northwest corner of Harvard Yard. 12:30-3:30pm. Newcomers are very welcome! For more info call Dee (661-7223) or Judy (661-1436).

Boston, MA — Chiltern Mountain Club. Birdwatching on Plum Island. Call Barbara at 367-0394 or Tad at 681-0998 for details.

Boston, MA — New England Assoc. of Gay Psychiatrists monthly meeting. For info call David Sail at 538-2665.

14 mon

Cambridge, MA — Woman's Community Health Center. Self-help slide show. Health workers will also demonstrate cervical and breast self-exam. 5:30pm. A black woman's self-help group is planned for Jan. or Feb. Call 547-2302 for more information on these and other activities at the center.

15 tues

New York, NY — West Side Discussion Group. Women's meeting. 28 9th Ave. 8:30pm. $2 donation.

16 wed

Boston, MA — Chiltern Mountain Club annual meeting at the Arlington St. Church; election of officers. Call Sturgis Haskins at 227-6167 for details.

17 thurs

Boston, MA — GCN proofreading and layout. See 10 thurs (above) for details.

New York, NY — West Side Discussion Group. Charles Brydon, co-director of the National Gay Task Force discusses "We've Turned the Corner." 26 9th Ave. 8:30pm. $2 donation. All are welcome.

18 fri

Boston, MA — Folding and stuffing at GCN (getting the paper into envelopes and out to subscribers). See 11 fri (above) for details.

Boston, MA — Chiltern Mountain Club. Skiing weekend in Bellows Falls, Vermont. Call Josh at 726-8650 for details.

Cambridge, MA — AmTikva's 3rd anniversary party. 312 Memorial Drive (at Mass Ave.). 8pm.

19 sat

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks House in the northwest corner of Harvard Yard. 2:30-5:30pm. New comers are very welcome!

Athol, NY — A Woman's Place. Special cross country ski weekend. Call (518) 623-9970 for details.

The deadline for Calendar items is Tuesday at noon for the following issue.